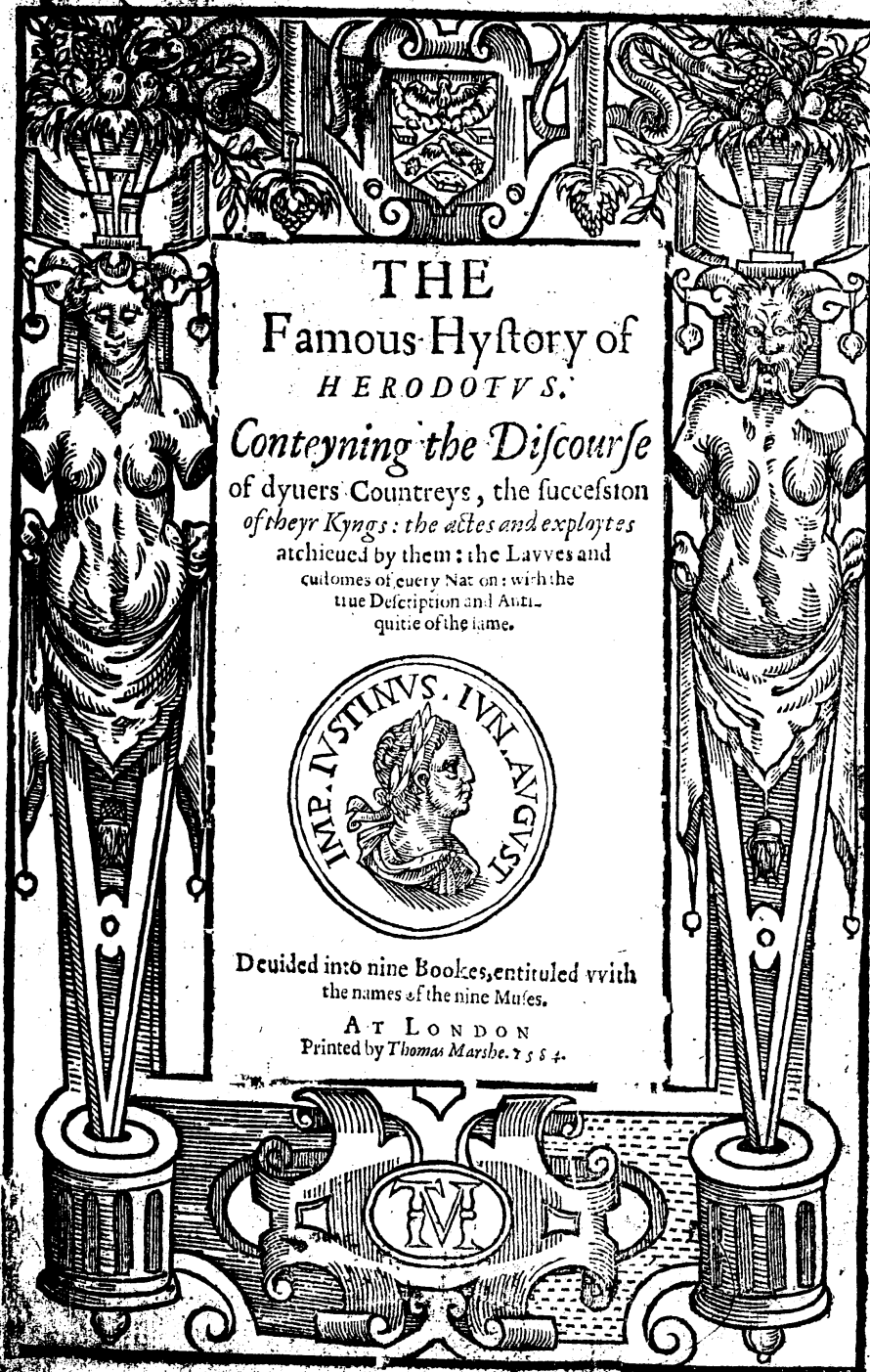


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To the right excellent and vertuous

Gentleman *Mayster Robert Dormer*, sonne to
the noble Knight Sir Wylliam Dormer,

B. R. vvisheth increase of vvorship,
vvith the fauoure of
G o d.



Praxiteles (right worshipfull) who beeyng demaunded whych of both were most to be esteemed the Paynter or the writer of Hystories: whether of the two would you choose (quoth he) to be dumbe and make a signe aptly, or to haue the vse of your tongue, and tell your tale fitly? So that hymselfe beyng a Paynter, and the science so greatly regarded as then it was, yet beyng made a iudge of two notable sciences, he thought meeter to derogate something from his owne arte, then to defame a better. Such were the dayes then, and the people so farre enamoured wyth the Arte of Paynting, that to haue skyll in the draught of shadowes, and the apt framing of pictures, was deemed the best quality that could rest in a Gentleman: touchyng whiche, wee may well say as dyd *Parrhasius*, who paynting one that ranne in a race, and not able to make hym sweate, added this for a note, No farther then coulours. So that *Praxiteles* with his pencill shall make the signe, and being not understood, *Herodotus* shall tell his tale, by meanes whereof, that whych wanteth in the one, shall be so plentifully supplied in the other,

A. ij.

The Epistle

other, that dyspising the Paynter for setting downe to little, we shall suspect the wryter for alleading to much, finding faulte with one for obscuritie, and in the other fearing flatterie. So lyuely in many things, and so euident in all things is the pleasaunt discourse of hystories, that a better cōterfayte may be drawne wyth two penfull of incke in Herodotus tale, then with two potfull of coulours in Apelles table. But to leaue the Paynter to his coulours, it was fitly sayde of Cicero, that to knowe no more then that which was done in his owne time, were still to be a childe, meaning that the chiefe part of wisdom by the which we farthest surmount the boundes of childish ignorance, is to be well seene in storyes, out of the which, whether more profite or pleasure redounde to those that reade them, it is hard to say. For what greater commodity may there be, then to fit our selues with sundry sortes of examples, to direct our wits, to frame our manners, to gouerne the course of our whole lyues, an infinite number whereof are offered in storyes to the singular profite of the posteritie. Vertue blased with excellency, vice defaced with infamy, famous cities vtterly destroyed, small townes highly aduanced, auncient friendship turned to enmity, mortall hatred conuerted to amitie, free cities brought vnder tribute, and suche as were tributarie, restored to freedome, briefly, all things in storyes, that may eyther for profite auayle the reader, or for pleasure delight hym. It is lefte to memory of Scipio Africanus a noble Gentleman of Rome, that seeking to ensue the example of Cyrus which was fayned by Xenophon, he atchieued that fame of wisdom and valure as fewe had attayned before hym. The lyke happened to Selimus prince of the Turkes, whose auncetours hating storyes, he caused

Dedicatory.

caused the actes of Caesar to be drawne into his mother tongue, and by his example, subdued a great parte of Asia and Africa. And Caesar himselfe had neuer aspired to the type of so great renowne, but by following of Alexander, reading whose victories, he brast out into teares, forsomuch as at the same age whereat Alexander had subdued the whole worlde, hymselfe had done nothing woorthy memory. The delyghte wee receyue by readyng hystories, is euery way singulare, a soueraigne medicine for the cares of the minde, a speedy remedy for the griefes of the body. So that Alphonsus Kyng of Spayne, lefte by Physicke as incurable, recovered his health by readyng Lyuy. In which kynde of delightesome veyne, since of all other Herodotus most excelleth, both for the pleasaunt course of the story, and the plentiful knowledge cōteyned therein, I thought him not vnfit at his first entry into Englande, to growe in fauour wyth so noble a Gentleman, by whose countenance gaynyng credite, hee may with lesse shame and greater acceptaunce aduenture into the hands of such as shall reade hym. I leaue hym therefore in your worships hands to entertayne as a stranger, and as he deserueth to make hym familiar, not forgetting to wish hym good fortune as a forreyner, and to your selfe increafe of fame, and the fauour of God
to youre lyues
ende.

Your Worships most dutyfull
to commaunde, B. R.

A. iij.

To

To the Gentlemen Readers.



Right courteous Gentlemen, we haue brought out of *Greece* into *England* two of the Muses, *Clio* and *Euterpe*, as desirous to see the lande as to learne the language; whome I trust you will vse well because they be women, and you can not abuse them because you be Gentlemen. As these speede so the rest will followe, neyther altogether vnwilling to forsake theyr owne Countrey, nor yet ouerhasty to arriue into this, reposing the ende of theyr counsaile in the prooue of youre courtesie. If you lyke them not for the attyre they weare, yet bid them welcome for the newes they bring, which I confesse are in many poyntes straunge, but for the most parte true. The first of these hath trauelled through three Countreys of auncient fame, *Lydia*, *Persia*, and *Assyria*, making reporte of all suche things as in the same are eyther memorable for antiquity, or famous for excellency. The second eyther lesse able to trauayle farre, or more pleasuring in that Countrey, kepte resyaunce in *Egypt*, where she found the people so witty, the countrey so wonderfull, all things so straunge, and differing from the common course of nature, that abiding there, shee thoughte *Egypt* to haue greater store of myracles, then all the world beside. Wherefore trauellling to no place but to *Egypt*, she telleth no news but out of *Egypt*, howbeit, in such exquisite manner, that for the countrey, the people, the princes, the lawes, the course of all antiquitie, hearing her, ye will desire no more. Neyther of these are braued out in theyr coulours as the vse is now adayes, and yet so seemely, as eyther you will loue them because they are modest, or not mislike them because they are not impudent, since in refusing ydle pearles to make them seeme gaudy, they reiect not modest apparrell to cause them go comely. The truth is (Gentlemen) in making them newe attyre, I was fayne to take example by theyr olde array, cutting out my cloth by another mans measure,

To the Reader.

measure, beeyng great difference whether wee inuent a fashion of our owne, or imitate a paterne set downe by another. Whiche I speake not to this ende, for that my selfe coulde haue done more eloquently in englishe then our Authour hath in Greeke, but that the course of his writing beeyng most sweete in Greeke, conuerted into Englishe, looseth a great parte of his grace. Howsoeuer the case standeth Gentlemen, if it be not so well as it might be, I

would it were better than it is, wishing the best albeit I can not attayne to the best, yet least

I condemne my selfe before I neede, I will stay vpon the censure and opinion of others when the time shall come.

Till when, and euer, leauing you to God, and the good successe of your affaires, I ende.

(. .)

Your very friende.
B. R.

A. iiij.

HERODOTVS HIS

FIRST BOOKE INTL.

TLED CLIO.



HERODOTVS being of the
citty of Halicarnassus in Greece The countrey
wrote and compiled an history to of the author.
the end, that nether tract of time
might ouerwhelme & bury in si-
lence the actes of humayne kynd:
nor the worthye, and renowned
aduentures of the Grecians and
Barbarians; (as well oher as

chiefly those that were done in warre) might want the due
reward of immortal fame. The Persian wynters witnes y
first cause of debate & controuersie to haue comen by y pe-
ople called Phænices who sayling from the redde sea into
this of Greece, & inhabityng the selfe same regions whiche
at this tyme also they holde and retayne: gaue themselves
to long bagaries and continuall viages by sea. In which
season by trade of marchaundise brought from Aegypt and
Assyria, as in many other countries, so also they arriued
at Argos. Argos at the same tyme was the most noble and
famous city in Greece. Whither the Phænices directyng
their course, after they were come, and within the space of
foure or fyue dayes, had made a good hand and riddaunce
of their wares. It fortunied certayne women (in whose co-
pany was the Kings daughter, whose name was Io. wyne
of Inachus) to approach the shore, in mynde to suruay and
contemplate the wealth and substaunce of these outlandish
Marchauntes. Now in the meane season whyles the womē
were busye and attentius in praising such thynges as their
fancy lead them, the Phænices ranne violently bypon them
and

The first cause
of discention
betuene the
Grecians and
Barbarians.

Therape of
Io. and her
arual into
Aegypt

and hauing caught Io with some others, they rest exceedingly affrighted, and flying through feare, incontinently wayghed ancore and sapled into Aegipt. By these meanes the Persians recorde that Io first came into Aegipt, not as Phœnices reporte, & that this was the first cause and beginning of iniuries. It chanced afterward that certaine Greekes whose names they knew not taking shope, & landing at Tyrus, in like manner made a rape of the kinges daughter named Europa. These were the people of Crete, otherwile called the Cretenses. By which meanes it was cardes and cardes betweene them, the one being full merite and quit with the other.

Europa stolen
by the Greeks
in reuenge of
Io.

Medea caried
away by Iaso,
at what tyme
he vpon the
golden fleecce
at Colchis.

The rape of
Helen wherof
arose the Tro-
yan warre.

But in pproesse of tyme, the seconde trespassse was also made and committed, by the Grecians, who passinge in a galley by the riuer Phasis to Aea, a city of Colchis, and hauing finished the affayres and busines for which they came, caried away Medea daughter to the King, whom the noble gentleman her father, esloned reclaiminge by an honest gold of peace, and demanding punishment and reuenge on the trespasser: the Grecians made answere, that as by themselves no correction was done for the rape of Io. euen so would they also in this cause goe boyde of sinart and escape scotfree.

After this in the second age ensuing Alexander the sonne of Priamus hauing notice and aduersitiment of these thinges was greatly desirous to steale and puruay himselfe a wife of the Grecians, not fearyng the rigour of Justice, or any manner pay, or chastisement, which they before had utterly refused to heare and sustayne.

Hauing therfore gotten Helena, and couinced her away it seemed good to the Greekes, to clayne by embassage, restitution of the rape. and iustice on the raulther, vnto whom the stealth of Medea was objected, and answere made that it was not merite for them to require eyther losse or law, which in so merr tyme would be ruled by neyther.

Thus

Thus the tyme hether to passed on by mutuall pillage betweene them. But of those things which insue and followe. Upon these Persians asserme, the Grecians to haue bene the chiefe authors, who first inuaded Asia by the power of warre then euer themselves attempted the rule and domination of Europa. Reputing it the poynt of rude and grosse iniury to steale away women, and the signe of a greater folly to pursue the losse of them: since no wise man would set ought by those that without their owne assent and free will could neuer haue bene stolne. For this cause the Persians alleadgc how lightly they valued the losse of their Ladies, whereas the Greekes on the other syde, for one slye damie of Lacedemonia, furnished a huge nauy and conuining into Asia, subuerted and brought to ruine the kingdome of Priamus. Since which tyme they haue alwayes thought of the Grecians as of their heauy frendes, esteeming themselves somewhat allyed to Asia and the nations of Barbaria, but the Grecians to be straungers, and alpens vnto them.

And as touching the course & proceeding of these things, the Persians report on this manner, adding hereto that the first cause of tumult and contention betweene them arose by the ouerthrow and destruction of Troy.

With whose assertions the Phœnices agree not aboute the Lady Io. Whom they flatly denye to haue bene caried by them into Aegipt in manner of a rape, shewing, howe that in theyr abode at Argos, shee fortun'd to close with the mayster of a Shippe, and feelinge her selfe to bee speede: fearynge and doubtinge greatlye the seueritye, & cruell tyrannye of her Parentes, and the detection of her owne follye. Shee withynge toke shyppe and fledde prayght awaye.

Such are the recordes of the Persians, and Phœnicians, of the truth wherof I meane not to discusse.

Onely whom I fynde to haue done the first harme and iniurye.

By so much
the greater is
their folly that
fight for vvas
men, by how
much the grea
ter their liber-
ty is to be vvel
ridde of them.

Th.

Inturpe to people of Grece of hym I determine to speake proceeding orderly in the declaratiō aswell of small cityes & townes of meaner fortune as of those that are populous & wel frequented, for so much as many cityes which former ages haue knowne right ample and wel peopled, are now fallen to a low ebbe: and contrariwise, those which in the compasse of our memory were greates haue heretofore bene much lesse: wherefore knowing the tenor of humayne felicity to be efitones vnpable, and neuer at one stay, my purpose is to vse the examples of epyther kynd.

The pleasaunt history of Cræsus sonne of Haliattes the first of the Barbarians that conquered any part of Grece,

Grece consisted of foure kind of people: the Iones, Aeoles, Dorus, Lacedemonians

The right Aeres apperant to the crowne of Lydia were the Heraclidans Meroade vver the family and succession of those kings vwhereof Cræsus came.

Cræsus a Lydian born descended of Halyattes, was King of those countreyes, that lye within the river Halis, which flowing from the South part of the worlde, betweene the Syrians and the Paphlagonians, right against the North wind breaketh into the sea called Euxinam. Of al the princes Barbarian of whom we haue vnderstanding this same Cræsus was the chiefe that made some of the Greekes tributary and other his friendes, he subdued the Iones, Aeoles and Dorees that dwell in Asia: concluding with the Lacedemonians a friendly league of amity. Wheras before him none of the Græcians were euer thral, or in bondage to any. For as touching the voyage made by the Cymmerians agaynst Ionia, it happened long before the tyme of Cræsus: wherein was used no sacking of cities, no dispoyleinge of townes: but secret inuasions and seyling on the pray. And albeit in the countrey of this noble King Cræsus the soueraynty and chiefe rule were peculiere to the stock of Hercules which were called Heraclidæ, yet was it in this order translated to the bloud of Cræsus whose names were Meroade, Candaules (whom the Greekes call Silos) was king of Sardis comming of the lyne and progenie of Alcæus the sonne of Hercules. The first kyng of the family of Heraclidans that raygned in Sardis beyng named Argon sonne of Niurus nephew of Belus sonne to the nephew Alcæus and the last Candaules the sonne of Myrsus. Before Argon his raygne

raygne, they which gouerned the countrey, were the offspring of Lydus the sonne of Atis, of whom the whole people toke the name of Lydians beyng before tyme called the Meonyts, of these were the Heraclidans brought vp, beyng bove of Hercules & Iardana a bondmayd. Unto these (by vertue of the oracle) was the seignory, and supreme gouernment translated, who held the same for terme of fyue hundred and fyue yeares, the sonne efitones succeeded hys father, euen vnto Candaules the sonne of Myrsus. This Candaules was passing well affectioned to his wyfe, in so much that for the singular loue he bare her, he thought her to excell al women in the comly feature of the body. And hereof beyng himselfe fully perswaded, hee fortunely fell in talkes with Gyges sonne of Bascylus, one of the chiefe and principall of his garde (whom also he especially fauoured, & not seeldome employed him in matters of greates weight) aduancing vnto him the seemly shape of his wyfe aboue measure. In shorte space after (for the euill hap haunted hym) meetinge with the aforesayde Gyges, hee beganne thus.

My faythfull seruauant Gyges, wheras thou seemest not to credite the large vauntes and often bragges which I make of my Ladyes beauty and comlynesse (the eares of men beyng much more incredulous then their eyes) behold I wil bring to passe, that thou shalt see her naked. Wherat the poore Gentleman greatly abashed, and in no wyse willing to assent thereto, made answer as followeth. My Lord (quoth he) what manner of speech is this which vnadvisedly you vse in perswading me to beholde my ladyes secrets, for a woman you know, the more in sight the lesse in shame. Who together with her garments layth aspyde her modestye, honest preceptes haue bene deliued by our elders which wee ought to remember, Wherof this is one, that euery man ought to beholde his owne. For myne own part I easily beleue you, that of all women in the worlde, there is none comparable vnto her in beauty.

Thus sayd.

Wher-

The royall family of the kinges of Lidia before the Heraclidans came of Lydus of who the countrey was named Lydia. The Parentes of the Heraclidans. Hercules, & Iardana.

By what meanes the empire came to the stocke of Cræsus.

The best poynt of a Woman to be vnkowne

Wherefore I beseech your grace, to haue me excused, if in a case so heynous and vnlawfull, I somewhat refuse to obey your wil. Gyges hauing in this sort acquitted himselfe, fearing the daunger y^e might ensue. The King began a fresh to replye, saying, My good Gyges, take hart at grace, & feare not, least eyther my selfe do goe about to examine and feele thy meaning by the coloured glose of fained speach, or that the Queene my Ladye take occasion to worke thy displeasure hereby. Will vpp thy spirites, and leaue al to mee: it is I that wil worke the meanes, whereby thee shall neuer know any part of her selfe to haue bene seene by any creature liuing. Listen then awhile and geue care to my counsaile.

When night is come the doore of the chaumber wherein wee lye beyng wyde set open, I will couertly place thee beynde the same: straght at my entraunce thereinto, her custome is not to be long after mee, directly at her conuening in, there standeth a bench, wherat vnclothing herselfe, shee accustometh to lay her garmentes vppon it, propoundinge her deuine and angelicall body, to bee seene and viewed for a long space, this done, as she turnes fro the bench to bedwarde, her backe beyng toward thee, haue care to slip priuily out of the doores least happily she espye thee.

The gentleman seynge hymselfe taken in a trap, that in no wyse he could escape without perfourmance of his Lords folly, gaue his assent, and at an howre appoynted stood in a readines, whom Candaulus closly brought into his chaumber: and immediatly after came the Queene: whom Gyges hauyng beheld at his pleasure, when her back was turned crept out of the doore, yet not so secretly, but y^e the Queene had a glymse of hym, and perceyued, who hee was.

The Lady seynge the fond and indiscrete treacherie of her husband made little adoe, and seemed as though shee had seene nothing. Albeit fully mynding to bee reuenged of the shameles foolish facte of her espoused Lord.

For

For with the Lydians, and welnygh also with the rest of the Barbarians, it is a greate reproach euen for a man to be seene vnclothed. How beit for the present tyme she kept silence, makyng no semblaunce of my displeasure.

The day following, hauing assembled certayne of her household seruantes, in whom shee hadde especiall affaunce, Gyges was sent for, who suspecting nothing lesse then that hys deceipt was knowen: spedely and with all diligence, adressed hym to come: beyng wont also at other tymes to come to the Queene as oft as yet pleased hys to sende for him. Beyng entred the chaumber she began to assayle him in these wordes. Now Gyges of two present wayes I geue thee free choyce which of them both thou wilt take: eyther to slay the King Candaulus and enioy mee with the Kingedome of Lydia: or thy selfe presently to leese thy lyfe. Lest in obeyng thy Lord in that thou oughtest not, thou be hysseforth pryue to that which thou shouldest not.

There is no remedy y^e one of you both must to the pot, ether the mayster or the man, ether hee which led thee hereunto, or thy selfe that sawest mee naked, and diddest those thinkes that wer vnlawful to be done. Gyges herewith amazed beganne first to beseech her humbly, entreating her not to bynd him to so harde a condition. Neuerthelesse being not habile to perswade her, and seinge it necessarye eyther to murder his Lord, or to be murdered by other, he deemed it the better choyse to lyue hymselfe, addressing his speech to the Queene in this wyse. My Soueraygne Lady (quoth he) Synce of necessity you compell mee to become guilty of the bloude of my Kinge, let mee heare by what meanes wee shall set vppon him: of a truth (sayd shee) our treason shall procede from the same place from whence he bewrayed my shame. The assault shall be geuen when hee is a sleepe. The wretched Gentleman vyuen to so harde a straght, that eyther hee must slaye or be slayne, made

W iij.

no de.

no delay but followed the Queene into her bed chamber, whom with a naked dagger in hys hand, she priuely placed behynd the same doore, from whence Gyges afterwarde ar-
A dæd reuward of doing.
 ryling bereaued Candaules of his life, and obtayned both hys wyfe and his kingdome. Whereof also Archilocus Pa-
The diuill in old tyme a dis-poser of king- domes & since the Pope.
 rius who was liuing at the same tyme maketh mention in a verse named *Iambic Trimeter*. To bee short Gyges pre-
 claymed himselſe kyng, and was established in the govern-
 ment by the oracle from Delphos. For when as the Lydi-
 ans greatly disdayning at the heauy lotte of Candaules,
 arose, and were all in armoure, they came to agreement
 wth them that mayntayned the cause of Gyges, that wherehe
 was pronounced kyng by þe oracle he should raygne in peace:
 if otherwyle the supreme authority should bee restored to þe
 bloud of Hercules. Countesple beyng demaunded of the o-
Pythia a vvo-mā that serued the deuill in his temple at Delphos & gaue out oracles to such as demaūded them.
 racle: the gouernment and principall authoritie was assig-
 ned to Gyges. Albeit Pythia mingling hony wth gall threat-
 ned a reuenge to come vpon þe son of Gyges nephewes ne-
 phew: or sit in lineall discent from himselſe: which sayng
 neither the Lydians, nor their princes any thing regarded
 vntil such tyme as the end had confirmed it. Gyges beyng
 in full possession of the kyngdome, sent many giftes to Del-
 phos to the Temple of Apollo, whereof the greater part
 were framed of siluer, and besides the siluer, a myghtye
 summe of Gold. Now beit amonges diuerse his presentes
 one is most worthy memory: to wit, 6 dishes of golde offered
 by hym wayghing thirty talentes, which were safely gar-
 ded in the close treasurye of the Corinthians. Albeit (to
 speake truth) the treasure wee speake of, was not proper
 to the people of Corinth, but rather to Cypselus the sonne
 of Etion.
Delphos a city in the countrey of Pholis one a mountayne of Grece, called Parnall⁹, here
 In this manner was Gyges the first king of the Barba-
 rians (of whom we haue notice) that presented any gyftes at
 the temple of Delphos saue only Mydas sonne to the noble
 Gordius

Gordius, and king of Phirigia, for Mydas also consecrated
 a sumptuous chape of estate, wherin he was accustomed to
 sit and administer iustice very princely and beautiful to be-
 hold, which was kept and cōserued in the same place where
 þe golden dishes of Gyges lay. The gold and siluer offered by
 Gyges was termed by the people of Delphos Gygeum, or
 Gygades, taking the name of the geuer. Beyng settled in
 hys imperiall dignitie he warred agaynst Myletus, and
 Smyrna, and toke the city Colophon by force of armes.
 neither any other act besides this was atchieued by him, al-
 beit he reigned thirty eyght yeares, we wil therfore passe fro
 him to hys sonne named Ardyis, who as heire apparant
 to the crowne, succeeded his father in the state royall. Ar-
 dyis conquered the Priensis and invaded Miletus in the
 tyme of whose raygne the people called Cymmerians dis-
 possessed of their owne seats by the Scythians, surnamed
 Nomades came into Asia, and aduēturing vpon Sardis the
 seate of prince Ardyis toke the Citie excepting onely the
 towne and chiefe castle of defence.
 Ardyis hauing ruled the kingdome forty nyne yeares,
 then left yt afterwarde vnto hys Sonne and Heire, called
 Sadyattes, who gouerned the same the space of twelue
 yeares.
 After him the Scepter descended to Halyattes, who
 toynd battayle with Cyaxares sonne of Beioes and hys
 people the Medes, banishing the Cymmerians out of Asia.
 Moreover by the same was the Citie Smyrna surprised,
 lying neere vnto Colophon, lykwyle the famous Citie
 Glazomena balyauntly assailed, wherfore (notwithstan-
 dyng) his noble courage was daunted, and he was forst to
 depart destitute of his hope, other thinges also were done
 by hym in tyme of hys warfare verie worthye of memory:
 which are these following. In his warre with the Milesi-
 ans left vnto hym by hys father, he practised thys meanes
 in besieging the Citie.

was the fa-
 mous temple
 of Apollo
 vther the de-
 ail gaue cra-
 racles.
 The Actes of
 Giges
 vvrought by
 him in tyme
 of his raygne.
 The yeares of
 his raygne. 38
 Ardyis sonne
 of Gyges se-
 cond king
 of the
 stocke of the
 Mernadans
 The tyme of
 his raygne 49.
 yeares.
 Sadyattes 3.
 king raygned
 12. yeares.
 Haliattes king
 4.
 The actes and
 aduentures of
 Halyattes.

In tyme

In time of haruest the grayne beyng ready for the sickle, he sent in his army marching with the sound of flutes and pypes: which beyng comen into the fieldes of the enemye, their houses they left untouched, onely wasted the trees and fruites of the region, which done, they elsloones retyped to the place, from whence they came. For the Milesians hauing intelligence of their enemyes approach, forsooke theyr city and dwelling houses, and fled to the Sea, so that it behoued not the enemy to stay there: his myst and purpose in not spoiling the mansion places of his aduersaries, was onely this, that the Milesians hauing place wherein to dwell, might returne agayne from the Sea to till and sow the ground, which might geue him occasion to reenter with his power, and bring their labours to none effect.

In this manner hee inuaded the countrey, for terme of xi. yeares, wherein the Milesians suffered two notable sopples.

The first in Lemeneium, a place so called in their owne countrey. The second in a certayne field named Meander. Sire of these eleuen yeares was Sadyattes the sonne of Ardyis raygne in Lidya, and beginning the Milesian warre, troubled his enemyes by perpetuall inuasions, and often conflictes. For other fyue yeares his sonne Halyattes maintained the quarrell receyued of his father. In all the tyme of this warre, none of the people of Ionia gaue succour to the Milesians, save onely the inhabitants of Chios, who hauing before tyme bene ayded by them in the battayle which they fought with the Erythaeans, shewing mutuall goodwill, sent them now a supply in their like extremities. In the xii. yeare Halyattes despoiling the fieldes in lyke sort, as before it chaunced that whyle the coyne was on fyre, a great tempest arose & caried the flames violently to the temple of Minerva surnamed Assesia, & burnt the pallace of the Goddess welnigh to the ground. Which thing at that present was lightly regarded of hym, but being with his army returned

returned to Sardis, he fell sicke, and beyng much enfeebled with the vehemency of his maladye, whether of his owne heade, or by the counsaile of others moued therunto, sent to Dephos to the God for the recouery of his health & welfare, when the messengers were come, Pythia refused to geue them answeare, before they had repaired the temple of Miuerua, which the fyre had consumed at Assesum. This I heard with myne own eares at Delphos, whyle I there sojourned. Whereunto the Milesians adde besydes, the Perianther the sonne of Cypselius, hearing what answeare Haliattes had geuen hym by the oracle, in all hast possible dispatched a messenger to Thrasibulus the King of Miletus his faithful & familiar frend to admonish him to workesome deuise, how to deliuer himselfe & his countrey from the perpetual molestation of his enemyes. Halyattes hauing receiued these newes, sent incontinent to Miletus for composition of a truce till such tyme as the temple was renewed and erected agayne. The ambassadours being arriued Thrasibulus which knew the cause of their coming and vnderstoode the purpose of Halyattes framed this deuise, what Coyne soeuer was in the city ether of his owne, or in the possession of others, he commaunded it all to be brought into the Market place and there to be layed in one heape. This done he gaue in especial charge to all the citye at a priuie signe to fall to feasting, tipling and quaffing betweene themselves about measure. Which thing he deuysed, to the intent the Sardonian ambassadours beholding so greate plenty, and abundance of grayne and bewing the people in such wise to disport themselves with all kinde of pleasure and delight, might make report therof to the King his soueraigne which fell out accordynge. For the ambassadours taking diligent view of all thinges they saw, and dispatching their ambassage to Thrasibulus made speedy recourse to Sardis. And as I am geuen to vnderstand, hereof onely proceeded a conclusion of peace betwene them.

For

The first Booke.

The Story of
Arion.

For Halyattes supposinge the Milesians to bee oppressed with greate want and penury of grayne, at the returne of hys legates hard other newes then hee looked for. After this, a league was established betweene them of mutuall hospitality and fellowship, and in steed of one temple, Halyattes, caused 2 other to be sumptuously built at Assellu beyng after restored to hys full and perfect strength. Such was then the maner of the warre, that Halyattes mayntayned agaynst the people of Miletus,

Periander the sonne of Sysselus who aduertised Thra-sibulus of the oracle, was king of Corinth, in whose raigne there happened by report of hys people, with whom also the citizens of Lesbos do iustly accord a miracle right straunge and wonderful, Arion Methimnaeus sitting on the backe of a Dolphin by safe and easy conuoye, arriued at Ténaros, hauing the name to bee the most excellent and skilfull musician on the harpe of those tymes, by whom also this verse was inuented, named, and taught the kynde and forme of verse called *Buhyrambus*. The same is how this Arion hauing a long tyme bene resident in the court of Periander, was greatly desirous to passe the Seas into Italye, and Cicilie, wher beyng grown in wealth, and flowinge with infinite summes of money, was lead by a desire of retyring backe into hys owne countreye, and determyne to in ship himselfe at Tarentum, for the speciall credite and good liking he had to the men of his owne nation, byed a Corinthian bark to returne in: which hauing a gall of pleasant wynde, and beinge now without kenne of Lande, the Harpers were all in mind to haue borden Arion, to enjoy his money: which thing the poore harper perceyuing freely offered to depart from his wealth, if therewith satisfied they would shew mercy on him selfe and spare his life. Howbeit finding the cruelly bent, & not to bee moued with any tears, but either he must kill himselfe, & be buried on the land, or sling himselfe headlong into the mid of the sea: he besought the shipps since it seemed them best to deale so roughly to him they

of Clio.

Fol. 7.

they would graunt him liberty in his richest aray, to sing a song, wherto they gladly yelded, as beyng not a little ioyful to lend their eares to the chiefeest and most famous musician then liuing on the earth. He went from them apart into the middest of the shippe, wher hauing decked his body with most pretious and costely furniture he framed his voyce to the sweete and melodious verse named *Orchium*, which no sooner had he brought to an end, but all his pompe & glorious arayment, he threw himselfe headlonge into the Sea: the shipmen held on their course to Corinth. Arion receyued by a Dolphin, was in perfect safety landed at Ténaros from whence so arrayed as he was he framed his steps towarde Corinth to the seate and pallace of the king: wher hauing entred a discourse of his straunge case & incredible fortune, the king supposing him to ouer reach, committed him immediately to close ward wher no man might haue access vnto him. After that diligent serch was made for the mariners, who beyng apprehended and curiously questioned with about Arion, made answere that his abode was aboute Italy and how at their comming from thence, they least him in flourishing estate at Tarentum, at which words Arion presently appearing, draue them into such a quandary: that hauing no colour of excuse, they were compelled perforce to confesse the truth. These thinges are verified by the men of Corinth, and Lesbos. Ther is yet to be seene at Ténaros a huge & massy monumēt wrought of brasse, Arion sitting on the back of a Dolphin. Howbeit, Halyattes prince of Lydia hauing entred the warre with the Milesians, & gouerned the kingdome 57 yeares finished his dayes: who second of that linage, after the due recouerye of his strength offered at Delphos a piece of siluer plate of value incomparable, and a smal dish of yron curiously wrought, a thinge no lesse wonderful to behold then ought that hath bene dedicated in the temple of Apollo being the handy worke of Blaucus Chius, who first found out the meane to worke in yron.

Halyattes ray-
ned 57 yeares.Glancus Chi-
us the first that
invented to
worke in iron

After

The first Booke.

After the death of Haliattes, the sceptor descended vnto Cræsus his sonne, beyng then at the age of thirtie and three yeaeres. This Kyng mynding to haue a sling at the Grecians began first of all, and encountred with the people of Ephesus, who beyng inuyned by hym with a siege: gaue theyr City to the Goddesse, tying a rope from the temple of Diana to the walles of the Towne. Betweene the olde cite that was besieged and the Temple was the space of 7 furlonges. These were the first that Cræsus began to quarrel with amonges the Grecians. After this he began by piecemeale to be doying with the seuerall cities of Ionia Æolia, pretending agaynst each diuerse and sundry causes some very weighty and of due regard, other meer trifles and very friuolous.

Now when he had subdued the Grecians in Asia, and made them tributary to his seat, hee determined to furnish a navy agaynst the inhabitants, of the Isles.

To the framing wherof when all things were in readynesse, some say that Bias Prienæus: other that Pittacus Mitylænæus comming to Sardis, was demaunded of the Kinge what newes in Greece, who shaped him such an answer, that it gaue him small courage to proceede in his enterpryse.

The people of the Isles, O King (sayd hee) haue made prouision of a thousande horses, in full purpose to come agaynst thee and thy cite Sardis. Cræsus thinking he had spoken truth: Would God (quoth he) it might once take them in the brayne to war on horsebacke agaynst the sonnes of the Lydians, who taking his talke by the end, proceeded saying.

Dost noble Prince, it is thy desire to meete with these Sea fishes floating on shore: and what dost thou think they more greedy with and long after, then to take thee and thy Lydians waueryng and tossing in the water, to gleike the one the other. Spe, for so many Grecians become subiect, & pen-
pentionarye

of Clio.

Fol. 8.

pen- tionarye to thy kingdome. Wherewith Cræsus verie much delighted, (for that he seemed to haue spoken wisely) chaunged his mynd, and made a friendly league with the people of Ionia that held the Isles: in processe of tyme hee became conquerour of al those which are within the ryuer Halis. For besydes the Cilicians, and Lisians, all the rest were subiect to the Empire of Cræsus, which were these. The Lidians, Phrigians, Mysians, Mariandyns, likewise the Chalibes, Paphlagonians, Thracians, Oetimans, lastlye the Bithynians, Carians, Iones, Dories, Æoles, Pamphylians, which beyng all subdued and the Gouernment of the Lydians greatly amplified by Cræsus, there repayed to Sardis, beyng then in the flower of her fortune, as well other wise men out of Greece, termed Sophisters, as also the most famous Solon, one of the cite of Athens, who at the instant prayers of his citizens hauinge tempered the common wealth, with good lawes, vnder coloure of visittinge straunge countreies, willingly for terme of yeaeres abandoned his natyue soyle, that hee might not be forced to break the Lawes which he before had made, the Athenians themselves standing bound with a solemne and religious howe for ten yeaeres space to obserue these statutes which Solon had inuented, aswel then for the maintenance of his lawes as to view and see forraine nations, he undertoke a pilgrimage into Egypt to King Amasis, and from thence to Sardis to the court of Cræsus, where in gentle and curteous manner beyng entertayned by the Kinge at the thirde or fourth daye, after his arriual he was lead about the treasures to view the welth and riches of Cræsus, beholding all the inestimable and blessed iewels that were contayned in them. After he had attentiuely beheld and with curious eye surueyed them at his pleasure. Cræsus began to boorde hym on this manner. You Gentleman of Athens, for asmuche as we hearde greate good wordes of your wisdom, beyng for knowledge and experience sake a pilgrim from

Solon trauiays
ling frō Grece
came into Li-
dia to the
court of Cræ-
sus, of whose
wealth and fe-
licity hee gaue
iudgement as
followeth.

from your countrey, we haue deemed it conuenient to aske you a questiō, whether at any time you haue seene the happiest man aliue: not mistrusting, but that the lotte woulde haue fallen to hym selfe to haue exceeded all others in blessednes. Solō not mynding to double, as one altogether vnacquaynted with pleasing phrases, deliuered his mynd in free speech in forme as followeth.

The example
of an happy
Tellus

I haue seene O King (quoth he) Tellus, one of my cotriemen of Athens, a man surpassing all others in happye lyfe, wherat Cræsus wondring, earnestly required what cause made him thinke so highlye of Tellus.

For as muche (sayde hee) as in a wel ordered common wealth, hee hadde chyldren, trayned by in vnitie, and harnest, euery of which hadde likewyse increafe of his owne bodye, and yet all liuing. And hauing spent the course of his age, as wel as a man might, Fortune crowned his end with the perpetual renowne of a most glorious death. For the Athenians ioyning in battayle with their next neighbours, Tellus comming with a fresh supplie, and putting his ennemies to flight: ended his life in the field, whom the people of Athens in the selfe same place where he had shed his blood, caused to be entombed with immortall honour. Solon going forward in a large discourse as touching Tellus was cut off by Cræsus with a second demaunde, who asked him the second tyme, whom in conscience he thoughte next vnto him, in full hope, that at the least his part had bene next: to whom he answered in the next degree.

Most mighty Prince, I haue alwayes reputed Cleobis, and Biton two younge men of the Countrey of Argos, of body so strong and actiue, that in all games they wanne the price, of whom these thinges are left to memorye.

The feast of Iuno beyng kept at Argos, the mother of these two young men was to bee drawne to the temple by a yoke of bullocks, which whē the houre came beyng strayed and gone out of the way, the two young youthe yoked themselves

selues and halyng the chariot forty fyue furlongs they came to the temple: which after they had done in the sight & view of the whole multitude in a lucky howse they dyed, whereby the Goddesse gaue vs to vnderstand how much better it was for man to die then liue. For when as the people flocking about extolled them to the heauens: the men praising the good nature and intent of the sonnes: the women commendinge the blessed chaunce of the mother, whom nature had indued with two such chyldren: the good old mother almost out of hyr wyttes for ioy, what for the kynd deede of her sonnes and the goodly speech of the people, aduaucinge their virtues as shee stode before the ymage of Iuno, besought the Goddesse with earnest prayers to rewarde the kindnes of hir chyldren with the chiefe and most precious blessing that might happen vnto man. Her prayer made, and both the sacrifice and feast ended: they gaue themselves to rest in the temple, but neuer after awaking, in the mornig they were founde dead, whom the people of Argos by two carued monumentes placed at Delphos commended to euerlastinge memorye: for men of rare and excellēt vertue. To these men did Solon attribute the next step to perfect happynesse. Cræsus now beyng throughe warmed and beginninge to storne: why then (quoth he) thou foolish stranger. of Athens is my wealth so base in thyne eyes that thou demest me not worthy to bee compared with two priuate men of Argos. Certes a king (sayd he) you demaund of me a questiō as one not altogether ignorant the hyghest clymers haue the heauiest fallies, the terme of mans life be threescore yeaeres and ten, which yeaeres consist of twenty fyue thousande two hundred dayes, omitting to speak of that moneth which is giuen to some yeaeres in addition for the iust compass and reuolution of the tyme. Nowbeit if in euery other yeaere we increafe a moneth: for the due concordance and euen course of times: to threescore and ten yeaeres we must adde 35 monethes containing in themselves 1500 dayes.

Be it then in all these dayes (which in full computation are twenty five thousand two hundred and fifty) what thing do wee see lyke unto other: what rather not flatly vnlike, strange & disagreeing from the former: so þat Cræsus is altogether wretched and miserable, notwithstanding, thy selfe art in wealth flourishing and a prince of many people: all this I deny not, and yet I cannot call thee hym whom thou wouldest be, til such tyme as I heare of thy fortunate death. For wherein is the rich man better then a begger, vntil the course of his happines continew to his graue. Ther are many rich but few blessed, and many of a meane patrimony, yet very fortune. Two thinges there be wherein the infortunate rich excelleth those who in meaner substance haue fortune: their frende: by whom contrariwise, they are excelled in many. The wealthy hath to glutte his desires: & to pay for his default when it happeneth. Both which though fortune haue denyed him þat in baser wealth liueth well, yet in this he goeth beyond the other, þat want of substance kepeth him from riot, & care of well doynge: from security in offending: the same hauing no small thanks to peele to fortune, þat he hath his health, that hee is gauled & greued with no calamity, that he is a father of vertuous chyldren, that he is garnished with the beauty and comely shape of the body. Besides al which if his end be lucky: this is hee whom we seeke for: a man euery way worthy to be counted happye. Nevertheless till the last gaspe I deeme him not blessed, but fortunate. Al which thinges I think it vnpowable to attayne to in this lyfe. For as one couldey can not supply vnto it selfe all thinges, but flowing in some one thing it fayles in an other: or as the body of a man can not in euery point be absolute, but happily being fayre in þe face is deformed in the foote, so standeth it also with the lyfe of man. Yet who so in euery kynd cometh neere the mark & sealeth by his fortune in a reasonable death, shal in maner of a king be renowned with the famous title of felicity.

The

The end of euery thing is to bee regarded what issue it is like to haue, because riches are lent by the Gods to many, whom after ward they bring to wretchednes.

The Gods of-
fended at the
insolency of
Cræsus herea-
ued him of his
deare son Atis

Solon hauing thus freely and vnfaynedly layde open his opinion, within short space after departed þe court, & trulye was accounted an vnwise mā, in þat he counsayled euery one not respecting his present estate, to beholde his end: After whose departure þe heauy anger of the gods fel vpon Cræsus, for þat he was so puffed vp & exalted in the vain & inestimable confidence of his own felicity. Who not long tyme after fel into a dreame, which rightly foretolde & shewed vnto him þe great misfortune & misery was to lighte vpon his son. This noble Cræsus had 2. sonnes, one of the which was dum and impotent, the other surpassing al of his age in what soeuer he betoke himselfe vnto, whom he called Atis. This Atis (as his dreame gaue him) being sore wounded in an heade or poynt of þe shoulde, should so perishe & come to his end. The king awaking out of his sound sleepe, began to grate vpon the meaning herof, & sorely agast at so straunge a visio, sought about delay to ioyne his sonne in maryage with some beautifull lady of the countrey, and whereas his accustomed manner was to employ him in þe field as a ringleader of his hoste from that time forward he neuer vied him in þe like affaires. And for the more assurance he caused al darts, spears and such like weapons of warre that hong in his galeries to be remoued into hyr romes and close lodgings of the court, that happily if any thing shoulde chaunce to fall, his sonne might be out of the reach and compasse of mishap.

The dreame of
Cræsus as con-
cerninge his
sonnes de-

In the meane while when the king was solemnizing þe nuptials and maryage of his son, ther came to Sardis a certain young man very poore & miserable, despoiled with bloudshed, a Phrygian boyne, & descended of princely race. Enteryng þe Pallace, he besought the king that it might be lawfull for him to purispe himselfe after the manner of his courte: which graunted, and in due order accomplished, Cræsus

Adrastus for
killing his bro-
ther vvas exi-
led his coutry.

C li.

asked

asked him whēce he came and what he was on this maner.
 My friend, what are you: from what place in Phrigia are
 you come to my court: what man or womā haue you slaine.
 To whō he answered. My father (mighty prince) is Gor-
 dius comen of the line of Midas: my name Adrastus: And
 for that unwittingly I slew my Brother, I am cast out and
 exiled, from Country, Parents, and goodes. Cræsus reply-
 ing, said: Of a truth Adrastus thou art borne of our friends,
 and art now comen to thy friends: abide in my house and
 thou shalt want nothing. No doubt but the present smarte
 of thy calamity will redounde to thy future gayne. Nowe
 whylst he made his abode in the kinges palaice. It chanced
 that at Olympus in the country of Mysia there haunted a
 wyld bore of an huge and incredible bignesse, which com-
 ming from the mountaine made wast, and spoyle of the la-
 bours of the inhabitants. Whom the people sondry times
 indenouring to take did no hurt to him at al, but rather re-
 ceived harme by him. Tyll at lengthe dispatching messen-
 gers to the court of Cræsus they framed vnto him a sute in
 these wordes, There rangerth in our country (most famous
 and noble Prince) a wyld bore, straungely dismeasured &
 ouergrowne by whome our tyllage and husbandry is pite-
 ously wasted and dispoyled. Neither can we by any meanes
 possible (seeking all meanes we can) remoue or rid him frō
 our borders. We humbly therfore beseech thy soueraygne
 highnesse to asorde vs thy sonne with a company of choyse
 and balliaunt yowthes, with houndes and other necessaries
 to acqyre and deliuer our region of this pestilent beast. To
 which their ardent supplications Cræsus tallyng to mynde
 his former vision shaped this replie. Of my sonne to make
 any farther mention is were in vaine for I am not determi-
 ned to send him with you, he is newly espoused to a wyfe so
 that in so short space he may not without some grieve estra-
 unge and alienate himself from the amorous embracemēt
 of his Lady. Otherwile for the most tryed and picked out
 men

A vyld Bore
 haunting in
 Mysia.

men of y Lydians, & such as are skilful in the chase of wyde
 beast accompanied w houndes for the purpose, I will cause
 to retorne w you with especial charge y they let passe no-
 thing that may make to the speedy conquering of so cruel &
 monster. This aunswere geuen they semed therw greatly
 discontented, when as in the meane space y kings son com-
 ming in pcesence, and hearyng both the request & humble
 suite of the Mysians, and the greuous repulse geuen thē
 by the king his sire, brake silēce & said, deare father. Such
 things as before tyme wer cōmendable & glorious vnto vs
 to make prose & tryal of our selues, ether in exploits of ch-
 ualtry, or in exercise of chase, you haue cleane depriued me
 of both, nether for any shew of slouth, nor defect of courage.
 Alth what eyes wil the people behold me going & cōming
 through y streets: your subiects & citezens what will they
 iudge of me: lastly what a one shal I seeme to bee vnto my
 Lady: wil she not thinke herselfe to be coupled w a tow: for
 which causes ether permit me to hunt & make one in y voi-
 age, or alleage some moze wayghty & serpyous reason why
 you retayne me. To whō the king his father made answerē
 saying, Myne owne good son, not for want of stomacke, nor
 for any displeasure towards thee do I thus: but being mo-
 ued hereto by the straunge terroure of a vision, which fore-
 shewed to me y thy dayes were short & sodainly to be ended
 by y pytiful dint of any yd head. For this cause my son haue
 I hastned thy maryage, & restrayned thee of the sporte and
 pastime which is now in hande: for y my care is, whyle I
 am liuing to preserue thee from peril. Thou art mine on-
 ly childe sweete Atis, for so much as of thy deafe brother I
 make non acōūt, thy life is my happines, thy death my mi-
 sery. To which wordes the young prince answered. Deare fa-
 ther I hold you excused, if prouoked by a dreame so rare
 you be much moze diligent & watchful ouer mee: yet in my
 facy you cōceayd it not aright. It is needful then y sithēce
 your grace hath mist the blanke, I lay open vnto you the
 true meaning and sence of the dreame.

VVhom desle-
 nies vvil haue
 die he shal be
 the buge vvor
 ker of his
 orvvue peril.

This sleepe fantasie (say you) hath manased my death, by
 þe poynt of prou. But why, in this voyage ther be no hands
 whom I neede to dread: neither any head of prou which you
 ought to feare, had I either bene to dye by a touch, or such
 lyke some cause ther were of doubting the worst, howbeit,
 yt is the prou head that denounceth my death. For as much
 the as we haue not to deale at this time w men ther seemeth
 vnto me no iust cause of absence, but þe together with the
 rest I may enter þe chafe. Thou hast wonne me my child (¶
 Cræsus) I can no longer resist, wherfore as vanquished by
 thee I frankly yeeld and leaue it in thy power to proceede
 w them on hunting, which whē he had spokē, he called for
 Adrastus the Phrygian who appearing in presence was in
 these words assailed by hē. Sir Adrastus at what time you
 were afflicted w misery & defiled w impurity, I yeldded sup
 ply to your wātē & repurged your wickednes hauing recea
 ued you of a straüger into myne own house. which things,
 I do not obiect you as vnthankfull for my bounty, or vn
 myndfull of my curtesye: But in that it behoueth you to
 deserue well of mee, þe haue dealt so frendly with your selfe.
 I am in mynd to commit vnto thy tender care the safegou
 duit and diligent garde of my sonne, who is going to hunt,
 least by fortune you encounter with any theues or robbers
 that mynd your destruction. Besydes it is thy parte to at
 chieue renowne by valiant and worthye aduentures, as a
 thing natural to thy linage, and conueniēt for thy strength.
 To whō Adrastus answered, were it in my choise O king
 (quoth he) I woulde not moue one fote out of thy court:
 for þe I deceme it not meete for one in my case so miserable
 to kepe company with the happy and fortunat, from doing
 wherof, I haue hether to alwayes refrayned my selfe. But
 for as much as it seemeth good to your gracious highnes,
 whom I ought to gratify and shew my selfe thankfull for
 so great and infinite benefytes receaued, I am ready herin
 to obey your will.

And

And for that you haue put me in trust with the health and
 welfare of the noble gentleman your sonne, I auaunch and
 vndertake his safe and prosperous returne. Adrastus ha
 uing ended his talke all thinges beyng in a readynesse, w
 approued men and yowthes of singular courage: likewise,
 houndes and chaunters of the best kynd, they marched on
 their way.

Now when they were come to the hyll Olympus, they
 began to tract and sent the beast, whom hauing speedily dis
 clogged they flocked about him lyke bees, & with their darts
 on euery side threatned his death. In this greedy assault, þe
 straüger lately censed from blondshed, whom they called
 Adrastus, discharged his dart at the Boze, and deceyued of
 his ayme, in stid of him strake the sonne of Cræsus, who be
 yng wounded to death by þe prou point fulfilled his fathers
 vision. Immediately one of the route retrayed speedily to the
 court, & in short space arryving at Sardis, declared vnto þe
 king the great misfortune & death of his sonne: wherw the
 woeful father greatly affrighted, yet much more sorrowed
 for this that his sonne was slayne by the hands of him who
 by his meanes had bene lately sanctified and censed from
 slaughter. And in the middes of his anguish calling vpon
 the sanctifyinge God Iupiter, made a piteous complaynt
 of the wrong done vnto him by a stranger. Inuocating like
 wyse the Goddes of hospitality and friendship. The one for
 because he entertayned a guest not knowing that he nour
 ished the manqueller of his sonne: the other because hee had
 found him whō he appointed to be þe tutor & defender of his
 child a most pernicious and deadly enemy. Scarsly had he
 ended his prayers, but the Lydians were at hand with the
 dead corse, after whom immediately folowed Adrastus who
 beyng come in presence, and standynge before the wan,
 & gassly carcas of Atis stretching forth his armes besought
 þe king to flea him presely vpon þe body of his sonne, allead
 g'g þe what for his former distress & euil misfortune in slayng
 his

Atis slayne by
 Adrastus.

C liij

Adrastus flew
himselfe vpon
the tombe of
Atis.

his cleanser there was no cause why any longer he should
live. Cræsus albeit in great dolour & vexation of mynd, yet
moued with pittie toward Adrastus, sayd thus. Thou hast
abundantly satisfi'd mee (O stranger) in that by thyne
owne voyce thou hast craued death. Nether art thou
cause of this heauy chaunce (saue that vnwares thou hast
done it) but some one of the Gods which foresheued vnto
me, what was to come. After this Cræsus caused his so
to be honourably and magnificially buried. But Adrastus
sonne of Gordius nephewe to Mydas the fatall enemye of
his brother and his friend, when all was hush at the sepul-
cher, and euery man had yelded him pardon, yet beyng
griuously afflicted & gauled in cōscience flew hymselfe mi-
serably vpon the coffine.

For y^e cruel mishap & destenie of his beloued Atis, Cræsus
bitterly wailed & lamented y^e space of 2 yeares, which grieffe
he afterwards ended: at what time the gouernement of the
Medes was translated from Astyages son of Cyaxares,
to the valiant king Cyrus sprong of Cambyzes, & that the
state of the Persians begā to encrease. Reuoluing & casting
with hymselfe what meanes he might vble to atchieue y^e go-
uernment of Persia, before it grew to be bigger. In this
quādary it came into his brayn to make trial of y^e profecies
as wel of those in Greece, as y^e other in Affrica, dispatching
messēgers euery way, som to Delphos, others to Dodona,
thryly to Amphiaras & Trophoni. Ther were also y^e put
thēselues in voyage to Brāchida in y^e borders of Miletus.
& these were the oracles of Greece: wherunto Cræsus sent
for counsaile: others trauipled into Affrica to the oracle of
Ammon, to the same entent & purpose. Al had this ende
to require y^e sentēce & aduise of y^e Gods, y^e if they were so
to accord & agree in truth, nextly he might sollicite then as
touching his own affayres: whether they thoughte it expe-
dient for him to goe in expedition agaynst y^e Persians. Here-
vpon beyng fully resolved, he gaue his ambassadours strat-
y in charge y^e taking a note of the day of their egress, and
setting

setting forth from Sardis, they should kepe iust account of
the tyme following: & euery day question wth the oracle, de-
maunding of it what Cræsus son of Haliattes king of y^e Li-
dyans did y^e day, & geuing diligent hede to their answers:
to tell him at their returne, what answer was made by
y^e other rest of the oracles no mā reporteth: but at Delphos
the Lydians hauing entered the temple to aske of the oracle
according as was geuen them in commaundement by the
king incontinētly Pythia began to salute thē in these verses.

*The depthe of raging Seas,
The number of the sande,
The myndes intent (set woordes assyde)
I easily vnderstand.
A sauoure rancke that comes
from hedgehogges flesh I smell,
Which ioyntly with the fatte of Lambes
is boylde in brasen kell.
And as it bubbleth vp,
and breathes in burning flame.
There lies theron a lidd of brasse,
that ouerwhelmes the same.*

Apollon these
verses telles
the ambassa-
dours vwhat
their kinge did
that day.

Which verses geuen by Pythia, and w^{ritten} of the Ly-
dians, they made speedy retyre to Sardis. When y^e rest also
were come that Cræsus had sent about: hee toke view of e-
uery mans notes & liked none of thē: till at lengch hearing
the oracle geuen by Pythia he greatlye allowed and wor-
shipped it: of opinion that the only true prophery and diui-
nation was at Delphos, which hadde hit him so pat in all
thinges he did. For after the departure of his messengers
one day aboue y^e rest he set his head a work about y^e finding
out of som deuise y^e might be hard to tel, & most difficult to
discry. Wherefore hauing shred the fleshe of an vrbine, or
hedgehog together wth the fat of a Lamb, he caused thē both
to be

The meaning
of the oracle.

to be boyled in a brazen pot: the couer of liode whereof was also of brasle. Such was the answer which Cræsus receyued from Delphos, what wordes were geuen by the oracle of Amphiarus, and what sentence hee returned. I cannot asseyne, for asmuch as no other speach goeth thereof, saue that this Prophecy also was deemed by Cræsus to very true.

The sacr'fice
of Cræsus to A
pollo & his
giftes also
which he dedi
cated in the
temple.

In short tyme after he determined to do honour to the God of Delphos by greate and magnificall sacrifice: making oblatiō of thzee thousand choise cattel, such as might lawfully be offered. Moreover, he caused a greate stacke of pyle of wood to be made, wherein hee burnt bedstydys of siluer and gold, likewise golden mapsoys with purple rayment and coats of exceeding value, hoping thereby to purchase to himselfe the gracious fauour and goodwill of the God. The lyke charge also hee layed vpon the Lydians, that euery man should consecrate those iewels which they possessed most costly and precious. From which their sacrifice when as streames of liquid and molten Golde distrayned in great aboundaunce, hee caused thereof to be framed halfe flates, of sheardes, the longer sort as he entyled them, of sixe handfull, the shorter of thzee a hand breadth in thickenesse, amolting to the number of an hundred and seuentene. Wherof foure were of fayned gold wayghing twoo talents and a halfe, the rest of whighte r golde, in wayght twoo talentes he made also the similitude of a Lyon in tryed and purged gold, waying tenne talentes: which Lyon at such tyme as the temple was on fyre fell downe from the halfe flates whereon it stood, and is now reserued in the treasury of Corinth, payled at sixe talents and a halfe beyng molten from him. All which thinges when Cræsus had finished & brought to perfection he sent them in waye of dedication to Delphos togeather with other giftes & presentes, which were these: two bookes very fayre and stately to see to, the one framed of gold the other wrought of syluer. Wherof the first

first at the ingresse or entry into the temple was placed on the right hand, the other on the left, which at the same tyme that the temple was surprised by fire were taken downe, & the best and fayrest of them beyng of Gold, & wayghing 8. talents and a halfe, w a superplus & addition of 24 poundes was carefully garded in the treasury of the Clazomæniās. The other of syluer beyng kept vnder the eues of the temple at a certayne corner of the church containning 600. Amphoræ, wherin wine was mingled for the feast of Theopanius wrought (as the men of Delphos testify) by Theodorus of Samos: which opinion I easily ascribe also for the singular workmanship therof. He presented beydes 4. siluer summes preserued by the Corinthians, amonges their treasury, furthermore two drinking cuppes the one of gold, & the other of siluer, of the which two the most principal of Gold hath ingrauen in it a tytle which doth argue yt to be the gift of the Lacedæmonians, albeit contrary to truth, being geuen & dedicated by Cræsus, howbeit some one of Delphos (whose name though I very wel know, yet I will not descry it) willing to gratify the Lacedæmonians, caused this polie to be entyled. True it is that the ymage of the boy, through whose handes the water powreth down in a tricklyng and gentle streame, was geuen to the temple by the Lacedæmonians, but neyther of the two cuppes are belonging to the. Other giftes also of no small price dyd Cræsus send at the same instant, to wit, siluer rynges, with the shape and forme of a woman 3. cubits in height, which the inhabitants of Delphos witnes to be the ymage of her whom Cræsus in his court employed the office of baking, herewith also were offered the chaynes of the Queene his wyfe, not sparig so much her girdles & wastbands, al which he caused to be dedicated at Delphos in like maner to the oracle of Amphiarus, of whose māhod & misfortune he had iointly bine enformed, he gaue a shield & speare of mere & solide golde, a quiter also of the same metal, wel stored and replenished with deatch, both which, euen to our age wer reserued at the

The first Booke.

Cræsus demaund
ed of the ora-
cle vvhether
he might
make vvarre a
gaynst Persia
or not.

A doubtful
answeare the
meanig vvhether
of is expound-
ed in the
next page.

He is some-
what to hasty
that leaps ouer
the stile before
he comes at it.

city Thebes in þ temple of Apollo Ismenius. They which were summoned to this famous ambassage & conueyance of þ giftes to Delphos & Africa, had this in Items to inquire of þ Gods: whether he might direct an army against Persia or not, & in so doing to associate & ioyne unto him selfe þ aide & fellowship of forayn natiōs. The Lydians dismissed, wēt their way, & hauing attayned to their iorneyes end, & made oblation of the presentes sent by the king, they demaunded þ oracle on this wyse. Cræsus king of the Lydians, & chiefe lord of many regions, beside esteeming these to be the onely true & infallible prophecies amōg men, hath sent you gifts worthy your diuine godhead: requiring you counsaile and aduise, whether it be safe for him to lead a power against þ Persians vsing therin the helpe & company of other people. This questiō beyng framed both the oracles agreed in sentence saying: that if so be he addresled an army agaynst the Persians he should subuert and ouerthrow a mighty kingdome: counsailling him mozeouer to seeke and procure the aide of the most puillāt & coragious people of the Græciās. These answers geuen & receiued, Cræsus was so puffed vp and exalted in courage, þ already he swallowed and deuoured in hope the whole gouernment and empyre of Cyrus. Wherefore he returned a messēger w a fresh present to Pythia, and for euery one their abyding, (whom he hadde intelligence to be verie many) 2. ounces of Gold.

For which his magnificent bounty the people of Delphos to shew themselves thankfull agayne, yeldeo hym the chiefe preheminece in counsailling the oracle, the principall place in sitting and a perpetuall priuilege of a voice & suffragie, for any man that should be adopted into the society of Delphos on this maner. Cræsus powred out his presente vpon the temple of Apollo, solliciting the God by a third demaund: for that hauing tryed the oracle to be true, hee now tooke his penworthes in aduise and counsaile. His question at this tyme was dyrected only to know how longe hee should enioy the kingdome of Persia,

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whom Pythia answered in these wordes.

*When seate and Scepter of the Medes
vpon a mule shall light,
To stony Hermus valiant lyde
addresse thy speedy flight.
It shall be then no shame to flye
And yeld to such an enemy.*

The meaning
of this oracle is
expelled.

With these verses Cræsus was much moze deliyghted then with the former, assuredly hoping that þ tyme should neuer be wherin a Mule should gouerne the Medes in stid of a man and for the same cause neyther hee nor his heyres should at any tyme be driuen to forsake the kingdome. His next care was how make frendes and copartners of those which among thee Grekes were of greatestt might, & noblest mind, whō by curious enquiry he found to be the Lacedæmoniās & Athenians: þ one beyng þ most excelēt amōg þ Dorēs, þ other in the Nation of the Iones, without coparison chefest. Of these 2 nations ther hath ben an auncient and grounded opinion as concerning their virtue. Whereof the one toke their begynning and original of Pelasgos, the other of Helen, or Grece. The later of these two neuer altered their soyle, but alwayes kept the same place of abode. The other making often charge wandred very much. For in the tyme of king Deucalion they helde a coast called Phthiotis and vnder Dorus the sonne of Hellen, a certayne region bounding vpon the mountaynes Ossa and Pyndus by name Ithyxotis, from whence beyng cast out and chased by the Cadmeans, they inhabited a place in Pyndus, which they cal Macedonius. How beit fleeting agayne from thence into Driopis, they came at length to Poloponesus, & were surnamed the nation Doricke. What tounge or language the Pelagians vsed, I cannot certaynly asseyne but by

The original
of the Lacedæ
monians, and
Athenians.

by geste yt seemeth to haue bene the verpe same that those Pelasgians vse, which somewhat aboue the Tyrthenians possesse y city Crotona in time neighbours to them whom the now call Dores: at what tyme they peopled a region in Thessalye, the like may be gathered by those Pelasgias, that built the city Placia and Sylax, and were in league & fellowship with the Athenians. By these I saue wee may rightly coniecture, that y language which was then in vse which the Pelasgians was very grosse and barbarous. For the Cretoniats & Placiens differ in speech from those that lye next them: but betweene themselves they vse both one tounge, and evidently declare, that they kept the selfe same phrase and manner of talke, since their first comming into those countreys. So that if al the people of Pelasges were such, they also that dwelt in Attica, and the rest of the Pelasgian cities whatsoever that chafged their name at their first arrinal into Hellen, forgot also & let slip out of memory their mother tounge. But the Greekes themselves (as I iudge) haue without chaunge from the beginning retained the same kynd of language, and wheras beyng seuered & distinguished, from the Pelasgians, they wer very weake and feeble in might, of a smal and tender beginning: they grew to great increafe, by concurse of many nations, and huge multitudes of the Barbarians reparryng thither. In lyke sort I suppose that the people of Pelasgos beyng barbarous remayned at a stay without amplifyinge and augmenting their strength and gouernment.

The miraele of
the Greeke
nation.

Craesus therfore had notice that the countrey of Attica was inhabited by these people and at that time iniuriously dealt withall, and kept in subiection by Pisistratus the son of Hipocrates who ruled then as a Tyrant at Athens, his father beyng a priuate man and bearyng no rule in the common weale, whilst he beheld the games at Olympus, yt chaunced hym to see a verpe straunge and most wonderfull miraele.

For

For hauing prepared sacrifice to the Goddess, the chalderne filled with flesh and water, without any fyre vnder it. boyled and played in such sort, that the water ran ouer the hymnes of the bestaple which thing Chilo a Lacedæmonian beyng who then happily was present, gaue him counsaile in no wyse to marpe a wyfe that was a breeder or of a fruitful wombe: and if so be he were already marped, hee willed him to forsake and renounce his wyfe: thysolpe if by her he were indued with a man childe to make ryddaunce therof and conuay it away. But Hipocrates geuing litle care to his tale begat afterward Pisistratus, who in the byple and controuersie betweene the inhabiteres of y shoure (chiefe wherof was Megacles sonne of Alcmaeon) and the people of the playne (who had to their captayne Lycurgus sponge of Aristolades) made a thirde tumult seeking and affecting a tyranicall and vnlawful gouernment, and gathering togeather a company of rebellions and seditious persons vnder pretence of ayding the people of the mountains, wrought this subtiltye hauing wounded him selfe and his mules he came flynging amayne into the market place w his charpot as on new escaped from his enemyes, whom they (as he fained) taking his iorney into y countrey, soughte for to haue slayne. For this cause he made humble sute and petition to the people for y gard and defence of his body, hauing tryed himselfe to be a valeaunt Captayne in the voyage, and setting forth agaynst Megara, at what tyme being generall of the army he toke Nysæa and atchieued other famous & valiant actes. The people of Athens indued to beleue hi appoynted for his sauegard & custodie certain choise & tryed men of the citezens, who being armed not w spears but w clubs, were always wayting & attendant on him: w whō Pisistratus geuing a violent assault to y town, & chiefe hold of the city, toke it & by y means vsurped y empire of y Athenians. Neuertheles wout chaunge or alteration of magistraties or lawes, obseruing stil y same forme of gouernment, he adorne & beautified the City in excellent manner.

The subtiltye of
of Pisistratus to
attayne the
kingdome.

But

But he had not long enioyed yt when as the souldiours of Megacles and Lycurgus came to a truce and conspiring together cast him out of the city. In this manner did Pisistratus, first aspire to the chiefe rule of Athens, which he was at last constrained to leaue, before his tyrannye had taken roote. They tyme was not long after but his aduersaries renewed their quarel, and fell at varpaunce and debate a fresh, wherewith Megacles being tyred, dispatched an harrold of peace to Pisistratus offering him his daughter in meryage with condition of the kingdome. Which hee not refusing, they deuysed a meanes to restore him againe (in mysfancy) very sonde and ridiculous, especially yf these men (beyng of the number of the Athenians, who had the name to be the most wyse and prudent people of the Grecians) pleased themselves onely with a deuise so foolish and base.

A deuise made by Pisistratus to recover the kingdome.

There lyeued in the Trybe of Pæan a woman named Phya. of stature foure cubits high, wanting three fingers, furnished with seemly beauty, whom hauing arayed in compleite harneis, they placed in a Charyot gallantly attyred to the shew, in which habite as she passed through the streets of the cite, there ranne some before hir crying: ye people of Athens receyue willingly Pisistratus againe, whom Minerva esteeming worthy the greatest hono^r amongst men, hath in her owne person brought back into the towne. The citezens supposing it had bene the Goddess, in dede, bowed themselves and honouryng her admitting agayne Pisistratus for their liege soueraygne. Pisistratus hauinge in such sort recovered the kingdome bypon a couenant made with Megacles to ke his daughter to wife. But hauing 2 yong pouthes to his sonnes, and hearyng moreouer the whole lineage of Alcmaeon to be atteinted and guilty of an hainous crime agaynst the Goddess: unwilling for that cause to haue any children by his new wife, accompanied with her unlawfully and agaynst nature which beyng a long tyme by her con-

concealed and kept secrete: at last, eyther bypon demaund, or of her owne free will, she reuealed it to her mother, who also made her husband acquaynted with the matter. Megacles taking in ill part the slander & contumelie done hym by Pisistratus, brought him in displeasure & hatred with the souldiours: which thing he perceiuing fled to the country, and came to Eretria to aske counsaile of his sonnes. Amongest whom the sentence of Hyppias seeming to be the best wherby he was incited once againe to lay clayme to the kingdom, they made a gathering throughtout all cities, with whom they had any smal acquayntance: many of the which made liberall contribution, & especially the Thebans. In syne to compleite the matter in bycese, the tyme was come, & all things were in a readines for his retutur. For out of Peloponnesus there resorted to him certaine Arguies marching vnder pay: & a captayne of Naxos named Lygdamis, who of his owne accord made offer of his seruice being very wel furnished w men and money: which gaue the great alacrity and encouragment to go forward in their attempts. In so much as setting forth from Eretria the 11. yeare after his flighte from Athens, first of all he toke the citie Marathon in Attica, wher hauing incaped his army, there repayred to him diuers seditious felowes out of the city, & out of all the tribes very many who liked better a tyrannical empyre the a free state. Whist Pisistratus leuied many for his affaires, & held himselfe at Marathon the Athenians which kept within the city, made light of the matter, vntill such tyme as hearing him to be dislodged fro thence, & to draw towardes the cite, they put themselves in array, and went forth to encounter hym. Wherfore with might and mayne they valiauntly set forward to mayntayne and defend their liberty agaynst the enemy. Likewise Pisistratus and his confederates came fiercely agaynst the city till both the armys met ioyntlye in one feld, where approachinge neere vnto the Temple of Mynerua Pallenis, and disposinge all his Armye in

Pisistratus banished out of Athens the second tyme.

The first booke

order there came vnto him Amphilytus Acarnen a prophet, who being inspired with a deuine motiō, vttered this oracle in verse.

A prophecy of
Pisistratus vs
victory.

*The bayte is layed, the nets are cast,
The fish inclosde shall play apace
When Phæbe from the glistring Skyes
In view reueales her golden face.*

Which Pisistratus perceiuing to be a prophecy of hys good successe immediately gaue the oncel and encountered þ Athenians which were come forth of the city, who hauing then newly dyed, and beyng partly set to dice, partly taken with sleepe, welny without resistance he put them to flight and wanne the field. Neuertheles in the pursuite he found out a way how nether the Athenians might be spoiled in such sort, nether yet toyne themselves and come together agayne to his further trouble. Wherefore hauing caused certayne of his seruantes to mount on horsebacke, he sent them speedely after the people to bid the bee of good courage, and euery one to depart to his owne house. Wher-
Pisistratus the
3 time king.
vnto the willingly obeying, Pisistratus raygned the thyrde tyme in Athens, establishing & fortifyng the tyranny as wel by supply of forrayne power, as by reuenues of hys money which he leuped partly from his owne countrey men, and in part also from the riuer Strymon. In like manner the children of those men that yelded not the fyrt, but bare the brunt of the battell, he toke in hostage and sent them ouer to Napos: which Isle after he had conquered & brought in subiection he committed the gouernment & administratiō therof to Lygdanus: hauing heretofore also halowed & purged the Isle Delos according to the oracle, which hee cled in this sort. Out of all those places that weare with in the

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in the view and prospect of the temple he caused the corpes and drade Bodyes to be digged vp and buryed in another place of the Island.

In this wise some if the Athenians beyng slayne in battayle, other fled away together with the household and family of Megacles. Pisistratus obtained þ seat roial: whom Cræsus vnderstode at the same tyme to beare rule in Athens. He heard moreouer that the Lacedæmonians, hauing escaped a scowring, were triumphant conquerours ouer þ Tegeates. For in the raygne of Leon and Hegesicles princes of Sparta, the Lacedæmonians hauing right good euent in al their enterprises and affaires, were commonly repulsed and sayled by the Tegeates. The selfe same before tyme were the most disordered and lawlesse people of the Græcians, vsing no community or fellowship eyther betwene themselves or with straungers.

Notwithstanding they were reduced to a more orderlye kind of gouernment by Lycurgus a mā of approued virtue amongst the people of Sparta. Who comming to the oracle at Delphos and being entered into the temple, Pythia saluted him in these termes.

Lycurgus the
lawgauer of
the Lacedæmo-
nians.

*Welcome vnto my pallace noble knight,
Beloued of Ioue and those that rule aboue:
For God or man to blase thee out aright
In doubtful waues my wandering mynd doth moue.
Yet to the first by force I do enclyne,
And deme thy state not earthly but diuine.*

An oracle in
the praye of
Lycurgus.

Some are of opinion þ the lawes and statutes which are now in force with the Lacedæmonians, were vttered & told him by Pythia. Howbeit themselves asseyne that Lycurgus beyng both tutor and bucle to young Leoborus. Kinge

D ij

of the

The first booke

of the Spartans brought these ordinances out of Crete. For no sooner was he instituted gouernour to the young prince, but he chaunged all the lawes and established new, making a diligent prouiso that no man should break them. He made also decrees for warre, ordaining the society of the twenty magistrates, likewise the colledge of fellow of the thirtie men, so called. Lastly he distributed and deuoyded the Citizens into trybes and companies, not omitting the appointment of certayne protectours in defence of the commons agaynst the noble named Tribuns of the people, erectinge moreover y^e senate and counsaile of the Ephor, with an order of other sages and wise men. By this meanes the state of the Lacedæmonians was reformed by Lycurgus: whom after his death by the building vp of a famous temple in his name, they honoured & reuerenced as a God. And beyng resident in a countrey verie populous and plentifull, they made an inrode and inuasion into other regions with very good fortune and lucky successe in battayle. Wherefore as professed enemyes to peace, supposing themselves to excell the Arcadians in might and courage they were in mind to denounce warre agaynst Arcadye askinge in that case the aduys of the oracle.

To whom Pythia made answere.

You seeke to conquire Arcadye,

Your suite is great, but all in vayne:

Where many men contented be,

By acornes swage their hungars payne,

As hott as fire, as hard as oke

Vnfit to beare a forreine yoke:

Yet since I cannot say thee nay,

I freely yeeld into thy hand

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A fertill coast and fit for pray

The compasse of Tegea Land

Where thou shalt measure by a rope

The fruites of thy desyred hope.

A deceyptful
oracle that fell
outiotherwise
thē the words
import.

This answere geuen, the Lacedæmonians leauing the other partes of Arcadie leuied a power agaynst the people of Tegea, carying with them chaynes and fetters, in full hope (albeit deceaued by the double meaning of the oracle) to haue brought them into captiuitie. Notwithstandinge, hauing coped in sight with the enemy they were forced to forsake the fielde and take themselves to their fete. Such of them as were taken in the chace alpyue, fast bound & in-chayned in the same gyues which they brought with them, were constrained to measure out theire dwellinges in the playne of Tegea with a rope ther to inhabite. The fetters wherwith they were clogged indured welmy to our age, beyng hung vp in the temple of Minerua Alea in Tegea. Thus in the former conflictes and battayles the Lacedæmonians; had alwayes the worst hand of the people of Tegea: lane in the tyme of Cræsus; and vnder their rulers Anaxandrydes and Ariston in whose raygne and dominion they gate the better of their enemyes in this sort. Aggreued at their often foyles and continuall repulces receyued by their aduersaries, they went in embassage to Delphos to witt, of the Oracle, which of all the Gods they might please, to become conquerours ouer Tegea. The question propounded Pythia willed them to serch out the bones of Orestes sonne of Agamemnon, and translate them into their countrey.

But being ignorant in what part of the world to make inquirye they estiones returned to the messengers to requite

D ii]

quire of the God where, or in what place Orestes lay.
Whereunto answer was made on this maner.

An oracle describing the place vvhhere Orestes was buried.

*In Arcady there lyes
an ample coast Tegea hyght,
Vvhere two myndes vse to blowe,
and breath their blastes with raging might.
Vvhere forme to forme is foe,
and blow to blow an enemy.
Here doth Orestes lye,
whom fynd and take the victory.*

Which the Lacedæmonians hearyng were neuer þe
ler: who albeit they had made curious search aboute him
nevertheles they found him not. Till at length one Lyches
a Spartan of the number of those whiche are called free
knightes, by good fortune escheped the Combe. These free
Knightes are fyue souldiours of the Spartan horsemen,
wel stricken in yeares, which annually haue a releafe from
the field: who beyng in this wyse by the common consent of
the horsemen priuiledged and dismissed, may in no wyse for
that yeare remayne idle, but are employed in tourneys
and voyages, some one way, some another.

The meanes howe the tomb was discied.

One of these was the fornamed Lyches, who by the helpe
aswel of a currant and ready wyl as of a gracions and pro-
sperous happe, came to knowledg wher Orestes lay. For
this beyng the yeare wherein the people of Tegea and
Sparta, hadde entercourse of marchaundise one with an-
other, by fortune comyng into a smiths forge he behelde
the smith himselfe working on yron, who on the other side
perceauing Lyches to be very insentye and in martialling
wyse to view his worke a litle pausing, sayd;

Thou

Thou stranger of Lacedæmon, if this bafe worke in yron
seeme to rare in thy sight: thou wouldest much more haue
wondered to haue seene that which I did. For going about
in this litle court to dig a well or pit for water, yt was my
chance to light vpon a sepulcher 7 cubites long. Which
when I saw, supposinge that men were neuer of greater
 stature then they are at these dayes. I opened the Coffyne
and found therein a dead Carcasse of equall length: wherof
hauing taken measure I couered it agayne. Lyches list-
ning to the discorse of the Smith, coniectured by the ma-
cle that it should be Orestes: construinge the Smithes Bel-
lowes for the two myndes wherof the oracle spake, the ham-
mer and anuyll he thought to be the two formes to each o-
ther foes: and one blow enemy to an other he toke to be the
yron wroughte and beaten by the stroke of the hammer,
consideryng that yron was found out to þe hurt and damage
of men. Poweryng these thinges with himselfe, he retur-
ned to Sparta and opened the matter to the Lacedæmonians
who perceiuing the case to be likely, wrought this pietece,
causing of set purpose a quest to proceede vpon their ci-
zen Lyches, they condemned him for some offence, and ba-
nished him the foyle, who incontynently retyring to Tegea,
and lamenting his miserable case to the lymyth, conuainced
with him for the hyre of his bafe court, for as much as he
refused altogether to alienate it from himselfe, and sell it
outcryght. After hauing made his abode for certayne daies
he discouered the sepulcher, and taking out Orestes bones,
state priuily away and came to Sparta. From that tyme for-
ward the Lacedæmonians toyning battaile with Tegea, re-
mained victors, and alwayes after obtayned the glory of þe
field, hauing besydes a great part of Peloponnesus in their
power and dominion.

Of al which thinges Crefus not ignorant, furnished an
Ambassage to Sparta with greate giftes, to desyre theire
ayde and fellowship in war, whither beyng come they used
these

The story of
Crefus beyng
interrupted.

these wordes. We are sent from Cræsus kyng of the Lydians and lord of other nations; who sayth thus. Ye noble Lacedæmonians; wheras I am prouoked by the Gods to enter league and friendship to the Græcians, amongst whom you haue the report to be the most warlike and valiaunt. I deemed it conuenient (without fraude or guile, to desire your ayde and assistance in the enterpryse which I haue in hand. The Lacedæmonians right glad & ioyous of theyr arryual and gentle entreaty; hauing also intelligence of the oracle, entered bands with them of perpetual hospitalitie and friendship. Beyng also not vnnynful of the bounty of kyng Cræsus shewed before tyme towards their nation. For hauing sent to Sardis for prouision of golde, to make the ymage of Apollo, which is situated in Thornax a part of the Lacons countrey. Cræsus without counterchaunge freely bestowed the gold vppon them. For which cause, the Lacedæmonians in that also principally about the rest of þ Græcians he had made choise of their amity, willingly assented and declared themselves to be readye at all assayes. Lykewise to auoyd ingratitude; in lue of his presentes they returned vnto hym a brafen vessel, wrought about the hymnes with the pictures of diuerse wyld beasts, containing the measure of 30 Amphors; which for one of these causes that we shal alleage, was neuer brought to Sardis. The Lacedæmonians testify, that the vessel beyng in voyage to Sardis, was intercepted by þ people of Samos, wher they lay at rode. The Samians assaying them by a flecte of gallies. Contrariwise they of Samos asseyme, that the Lacedæmonians heynge in the waye to Sardis, and hearyng newes that Cræsus was take, and the whole city sacked by the Persians, sold the vessel to certayne priuate men of Samos, who made dedicatio therof in the temple of Iuno. But immediately returning to Sparta; they sayned themselves to be robbed by the Samians, and the vessel to bee taken away by force.

Co

To make bryefe, Cræsus deluded by the oracle, prepared an armye agaynst Cappadocia, in hope to subdue Cyrus, and the whole power of Persia.

Whylest he was busied in these assayes, a certayne Lydian named Sandanis a manne of singular regarde for hye wysedome, and for this sentence and aduise much more esteemed then before, couisayled the king on this manner. Thou determinest a voyage agaynst thole (O king) which are wrapped & clothed in beastes skynnes: not farynge as they would, but as they can, abyding in a region vnfruitful and barreyne. Their drink is water not wyne, their chiefe foode is figges; besides the which they haue nothing good. From whom as thou canst take nothing if thou conquer, so consider I beseech thee how much thou shalt leese if thou be conquered. If once they tast of our sweete, then they wil dayly swarme about vs, and wil neuer be driuen from vs. Truly I thanke the Gods that they neuer put into the heads of þ Persians to invade the Lydians. By which wordes, notwithstanding he litle preuayled with Cræsus. True it is, þ the Persians before they vanquished Lydia, were far from all elegancy and sumptuous dayntines. Furthermore the Capadocians were called by the Greekes, Syrians, who before the empyre came to the Persians, did homage to the Medes, but at that present acknowledged Cyrus for theyr King. The dominion of the Medes, and Lydyans; is deuyded and sundered by the ryuer Halis, which taking his beginning from the hill Armenus first washeth the Cilicians, and secondly the Mariens lying on the ryght hand, lastly the Phrygians declininge toward the least, after this, winding to the North pole, that floweth betweene the Cyrians, Cappadocians, and Paphlagonians, waterynge the coast of Cappadocia on the right hande, and the borders of Paphlagonia on the lefte. In this sort the floud Halis doth part and differrime all the hygh places of Asia, from the sea Cyprian, vnto the waters of the Euxine sea the backe,

The wyse counsaile of Sardis given to king Cræsus in his settinge forth agaynst Persia.

The rio: of the Persias vvhence it came.

The limites of Media and Lydia.

and

and hinder part of this region is in length fyue dayes iourney for a light and speedy footeman.

Th. causes of
Cræsus his voy-
age agaynst
Persia.

A pretty dif-
course shewyng
the meanes
how Cræsus
& Astyages
came to be of
a kinne.

The Scythians
excellen in
shooting.

Cræsus therfore speeding himselfe toward Cappado-
cia, was greatly desirous both to ioyne vnto his owne
kingdome a land so battle and plentifull, and then also to
revenge Cyrus in the behalfe of Astyages sonne of Cyaxa-
res king of the Medes his nere kynsman: whom Cyrus ps-
sued of Cambyses had taken captiue in þ field. The meanes
wherby kynred and alliance grew betwene the two kinges
Cræsus and Astyages, were these. The grassiers of Scythia
and such as were conuersant in reysing and breeding cattel
falling to debate and sedition betwene themselves, a cer-
taine company of them fledde into the lande of the Medes,
at what tyme the Scepter was held by Cyaxares, sonne of
Phraortas nephew of Deioles. To whom the Scythians
humbling themselves were at the begynninge much made
of, and grewe in credite and fauoure with the kinge, in so
much that he committed to their charge certayne younge
ympes to instruct in the Scythian language, and to trayne
vp in the art and facultie of shootinge. In tract of tyme the
Scythians being accustomed daily to hunt, and for the most
part went to hyng home something with them for a pray,
notwithstanding otherwhyles returned empty: which the
king perceyuing (who in his rage was very fierde & cruel),
sharply rebuked them: and in reprooffull and railing
wordes toke them by very short, wherat the Scythians Ro-
maces being moued, supposing themselves to be hardlye
dealt withall by the kinge, toke counsaile together, that
hauing slayne some one of the chyldren whom they taught,
they might serue him vp to the king in lieu of a ransom: or
some other wyld and sauage pray: which done, they would
put themselves to flight to Sardis and become suppliauntes
to Halyattes sonne of Sadyattes for theyr defence & safetie,
which fell out accordingly. For aswel Cyaxares as others

that were present at the Table, tasted of the flesh, and the
Scythians hauing committed the villanye, incontinentlye
fledde to Haliattes, whom Cyaxares rechalinging, & Hali-
attes refusing to surrender and peeble them by, ther arose
warre betwene the Medes and Lydians which indured þ
space of v. yeares. In the which their broyle and discord the
Medes sometime achieuynge the conquest, it happened
them to encounter in a night battell. For in the sixt yeares
the armyes comynge to the close and the fight being equal:
sodeinly the day became nighte, which chaunge and altera-
tion of the day, Thales Milesius foretold to the people of Io-
nia presynge the selfe same yeare wherein it should happẽ.
The Medes and Lydians perceauing the day to be ouercast
with darkenesse, abandoned the field: and by meanes of Sy-
ennesis of Cilicia, and Labynetus of Babilõ were brought
to accord and composition of peace, who hastening to haue
them sworn, and to establish their agreement by the bands
of affinitye, they decreed that Astyages sonne of Cyaxares
should espouse and take to wyfe Ariena daughter of Haly-
attes, supposing the condition would not long remayn sound
and inuolate, were it not confirmed by the sure and inso-
luble knot of alpaunce. In sticking league and concluding
peace aswell other thinges vsuall to the Greekes, are ob-
serued by these nations, as also cutting their armes tyll þ
bloud issue out, which ech of them lycke by and sucke toge-
ther.

This Astyages grandfather to Cyrus by the Mothers
side was by him held prisoner and went vnder custody, for
such cause as in the sequelle of this history shalbee declared:
Cræsus therfore moued with displeasure, requyred of the
Oracle whether he might proclaime war agaynst Persia,
& hauing receiued a double & deceitful answer, deeming it
to make to him, went out in his army to assaile & fight a-
gainst a certain part of the Persia dominion. And approaching
neare to the Riuer Halis (as Iudge) hee trailed and con-
ueyed

The day tur-
ned into night

Labynetus
sonne of Na-
tocijs.

The māner of
makinge league
betwene the
Lydians and
Medes

The meaning
of this place of
Astyages his
captiuitie is de-
clared more at
large.

The deuyle of
Thales Mile:
sius to passe
the riuer.

Compare vvith
this place the
apologi of Cy-
rus to the am-
bassadour of
Ionia.

belued ouer his armye by bygges built oppon the waters
but as some of the Græcians asstyme, hee passed the ryuer
by the means of Thales Mileſi⁹ who deuised another way.
For Cræſus ſtandig at a bay, vncertain what way to passe
the water (forasmuch as the bygges which are now made
for passage as then were none at al) Thales Mileſius being
then in the campe, inuented a meanes to chaſge the courſe
of the water, and cauſe the ryuer that ranne on the righte
ſide of the army to flow on left. Hee made therefore to bee
dygged a mighty deepe trench or dytch, begynninge aboue
the tentes, and proceedinge in compaſſe lyke a ſhore on the
backſide of the hoſt, whereinto the water hauing iſſue from
the proper chanel, became ſo low and ſleet, that the ryuer
on both partes was paſſable, & eaſy to be waded.
Some holde opinion that the olde courſe of the riuer was
hereby wholly altered and became drye, from whom I diſ-
ſent. For by what meanes the regrette of Cræſus into Ly-
dia could the armye haue rettyred ouer. Cræſus hauing re-
couered the other ſyde of Halis came into a part of Cappa-
docia named Pteria, ſafely ſituated and neere adioyning to
the city Synopis that lyeth to the ſea Euxinum, where ha-
uing encamped his whole power, hee ſpoyled, and foraged
the mannours and ferme places of the Syrians, ſuboutinge
alſo and ſacking the city Pteria. More ouer hee vanquiſhed
many other cityes round about, caſting out the Syrians that
neuer offended hym: wherof Cyrus hauinge aduertisement
gathering an armye of the myddle part of his countrey, &
came out to meete him, notwithstanding, firſt he ſollicited
the Iones to reuolt from Cræſus, which they refuſing, hee
marched on forward, and encamped agaynſt the Lydians.
Where the Armyes beyng in viewe, the one Armye to
the other, and hauinge geuen ſignes of deſpaunce, they
ioyned in force and cruell battayle, wherein many beyng
ſlayne on epyther ſyde, and dynght dynght very nere, they
blew

blew the retrayte, the victory remayning on neyther part.
But Cræſus laying for his excuſe the ſmall number of his
men (as farre exceeded by Cyrus in multitude of ſouldi-
ours) the next day following (the Perſians abſtaining from
battayle) he moued his campe and repayed backe to Sar-
dis, in mynd to ſummon and call out the Egypſians accor-
ding to couenaunt, with whoſe king Amafiſ he had conclu-
ded a league before euer he attempted the Lacedæmoni-
ans, purpoſing beſides to challenge the helpe of the Babi-
lonians promiſed and auowed to him by league and compo-
ſition. Not forgetting alſo to clayme the aſſiſtaunce of the
Lacedæmonians, appoynting them a day to bee preſent at
Sardis: that hauing made a generall aſſembly of all his po-
wer, and taken his eaſe that winter, he might ymmediat-
lye at the beginninge of the next ſprynge lay charge to the
kingdome of Perſia by a new and freſh aſſault. Whiſt hee
leueled at this mark, he ſent abroad heroldes to his league
fellowes and friendes, with earneſt requeſte that the ſifte
moneth after they would come togeather, and meete at Sar-
dis. Lyke wyſe the ſouldiers ſtipendary, which hee hyred,
and conducted to ayde him agaynſt the Perſians, hee diſſue-
red and ſent away: nothing doubtinge leaſt Cyrus (with
whom ſo ſhort tyme before he had fought euen hand & with-
out diſuantage) ſhould aduenture to come nere & appoche
to Sardis. In this ſort reaſoning the caſe and debating with
himſelfe yf fortuneth that all the ſuburbes & places conter-
minate to the city were filled with aboundance of Snakes,
and Adders: which the horſe leauing their paſſure & foode
ſwallowed greedily and in monſtruous ſort eate hy and de-
uoured. Which Cræſus adiudginge (as it was) to be a toke
on premonſtration of ſome thing to come, ſente to
the ſouldiers & Diſſuaded them from cominge. The meſ-
ſengers yf went were ſlaine in the ſence, and ſignification of
the thinge they neuer brought

A miracle for-
ſeruing the
deſtruction of
Sardis.

The meaning
of the miracle.

brought newes therof to Cræsus, who before their returne to Sardis was taken captiue. The wise men Telmisses declared vnto them, þ Cræsus should be set vpon with a forrayne army, which should vanquish and subdue the towne home and natural people of the countrey, alleaging that þ snake was the child of the earth, properly bred and ingendred of the ground, but the horse, an enemy, and a forrainer. This meanynge and exposition the Telmisses sent backe agayne to Cræsus but now captiue, altogether ignorant of these thinges which befell vnto hym, and also to hys Citie Sardis.

Cyrus a certayned of the determination of Cræsus that presently after the conflict at Pteria hee was in purpose to disperse & scatter his army, thought it expedient in as hast possible to remoue hys host to Sardis, to intercept and prevent his enemy, or euer he could assemble the Lydians agayne, which aduise he altogether allowed, & put in practise. and speedely arryuing into Lydia with his power, was hymselfe a messenger vnto Cræsus of his comming. Cræsus cast into a greete penituenes, and anguish of mynde, to see hymselfe so farre deceiued of his accompt: notwithstanding put the Lydians in array to battayle.

The Lydians
courageous in
battaile and
expert in riding.

At that tyme there was no nation in the worlde, neyther in value & might neyther in haughtie courage & magnanimity equall and comparable to the Lydians, who commonly warred on horseback as most expert & nymble in riding: weaponed with speares of a meruailous length.

The field wherin the fight was committed lyeth before the citie Sardis: throught the which, both other ryuers haue a pleasaunt and delyghtsome course, and chieflie the famous ryuer Hellus, flowynge into the mayne streame called Hermus, which taking hys yssue and first head from the sacred Mountayne of the holpe mother Dyndimena, ys carped wholly into the Sea, not farre from the Citie Phocyas.

3

In this field Cyrus beholding the Lydians prepared to the battayle, and greatly dreeding the prowesse and puissance of the horsemen, determined by the counsaile of Harpagus the Mede, to put in execution this straunge deuise. hauing gathered together all the Camelles that folowed the Army, and disburdened them of the loades of coyne and vessels wherewith they wer charged, he caused certain men to sit on them apparellled in a robe accustomedly worne of the Persian Horsemen. Whome in this sorte attyred hee gaue in charge to march in the forefront of the battayle agaynst the horsemen of the Lydians. After these incontinently folowed the footemen: and in the laste ranke were placed the horsemen, into whych order and aray hauing directed and contriued his Armie, he straightly commaunded them to spare none of the Lydians, but whome soeuer they found to make resistance, him to dispatch and slay presently: Cræsus onely excepted, towards whome he warned that no violence should be shewed how peruerlie soeuer he behaued hymselfe.

A singular deuise of Harpagus to vanquish the Lydian ryders.

This charge geuen, he caused his Camels to proccede forward agaynst the Lydian ryders, to this ende: for that a horse is very much afrayd of a Camell, and can neither away with the sight of him, nor abyde his smel. Which policy he founde out to defeate Cræsus of his greattest hope, whose chieftest confidence he knew to be placed in the strength and virtue of his horsemen. A signe of battayle beyng geuen, and the armies comming to the close: the Lydian couriers what with the sight and sent of the camels, fledd backe and retyred violently: which cleane discouraged Cræsus, and put him out of hope. But the Lydians nothing abashed therat as hauing learned the cause, alpyghted speedily, and buckled with the Persians on foote, tyll at length manie falling on ether side, they were forced to flye and gard them selues with the walles of the citie, beyng inuynoned by the Persians with a siege: which siege Cræsus supposing to put of and delay

A horse very
fearful of a
camel.

delay for a long time, sent other messengers from his walles to his frendes and confederates: hauinge by the first set downe and presyned the fift moneth ensuiunge for the tyme of their assembly. Contrariwise by these he requested and desired mature and speedy ayde, beyng held at a baye, and inclosed within the walles and gates of his cite. The messenger's undertoke a speedy course, as well to other nations as to the Lacedemonians his assured frendes.

A briefe discourse of a combat fought betwene the Argues and Lacedemonians for a piece of ground.

It fortuned that at the same tyme, there fell a strife and contention betwene the men of Sparta and Argos, about a certayne field called Thyrea, which ground, albeit properly belonging to the Argues, was unlawfully helde backe and retayned by the Spartans, for what land soeuer in the mayne bendeth and inclyneth toward the West, as farre as Malea is peculiar and appertinent to the Argues with the tytle also and dominion of certayne Isles, in the number wherof is reckoned Cythera. Therefore the people of Argos gathering an army for the recouerye of their owne territory and freedome: they set to conditiō for the matter to be tryed out by combat of three hundred choise men on cyther syde consenting and agreeing that the right of the lande should follow the victors.

Providing moreover that both the armies should forsake the field and retyre home: least beyng presente they might be moued to succour that part that was most distressed. The couenant ratified and confirmed betwene them, they departed each to their owne cities.

The parties syngled out, and selected from both armies, remayning behynd, gaue byter assault each to other, & continued the combat til such tyme as of sixe hundred, there were left but three men aloue the battayle beyng interrupted and broken of by the nere approach and comming of the euening. The remaynētes were these. Two of the Argues, Aleinor, and Chromius, who in manner of conquerours hastened their steps to Argos one of the Lacedemonians

nians

nians named Ochryades who dispoyling the deade bodies of the Argues, caried their weapons to his tentes keeping himselfe in his due order and array. The next day the cause beyng known, the people of both Cities were present in the field laying equall clayme to the victory. The Argues, for that the men on their syde escaped, and remayninge aline were more in number. The Lacedæmonians, for that the Argues fled the field, and their men onely abode behynd, taking the spoyle of his slayne enemyes. Incontinently falling from slowe woordes to sad blowes, many were lost on both partes and the conquest atchieued by the Lacedæmonians. Since which time the people of Argos shauing their heads (wheras of necessity before time they nourished their hayre) made a law with a solemne and religious bowe, neuer to suffer their lockes to grow, or their women to weare gold before they had recovered the field of Thyrea. On the other side the Lacedæmonians decreed from that tyme forward to goe long headed contrary to their former vse & custome. But Ochryades the onely suruiuour of 300. Spartans, moued with shame and greefe, that the rest of his company were vanquished by the Argues in his owne handes ended his owne lyfe in the field of Thyrea.

Whyle these thinges were fresh at Sparta, the Lydian herauld arryued to intreat ayde and helpe for Cræsus, who they hauing heard, thought meete without delay to assiste, and succoure him. Wherfore puttinge themselves in a readines and being at the point to take shipping to Sardis: there came another messenger with newes, that the wall & bulwarke of the Lydians was scald, and Cræsus himselfe take aloue. Wherat the Lacedæmonians greatly greued esteeming themselves to haue suffered no small losse, altered the intent of their purposed voyage.

Furthermore the conquest and winning of Sardis, was in this sort.

Cyrus hauing layne at a siege the space of 14. dayes, sent couriers dis-

The vynnig of the citye Sardis.

The cause
why the valls
of Sardis
were inuinci-
ble.

couriers about his army, and propounded a great reward to him that first scaled þ city wall, which beyng oftentimes in bayne enterpyssed by the whole armpe: when the rest were quiet, a certain Mardane by name Hyræades, sought speedy meanes to ascend and clymbe the wall on that part which was naked and undefended of the Lydians: neuer fearyng or suspecting least the cite shoulde be taken on that side, which for the roughnesse and craggines therof was deemed inuincible. In which syde onely Meles first kynge of Sardis had not leaue his bastard sonne Leo: The wise men of Telmilles holding opinion that bypon what part of the walles soeuer this Leo passed, they shoulde become inepugnabile, and not to be vanquished. Meles therfore by all partes of the cite walles wherby any dangerous assault mighte laye to the Towne, lead and trayned his lawfull sonne: omitting that syde only which lieth toward Tmolus, for that he thought it to be of power and strength sufficient agaynst the violent charge and counterpeale of the enemy. From this part the Mardane Hyræades hauinge marked a Lydian descending the day before to recouer his helmet thither tumbled downe, considered with hymselfe, and began to attempt the lyke. After whom followed other of the Persians, who consequently wer pursued by the rest in great routes and multitudes. By which meanes þ cite Sardis was taken and sacked.

Amids this distresse and excheame misery ther chaunced to Cræsus a verie rare and straunge miracle: hauinge a dumbe sonne of whom wee made mention before, hee toke greate care and wroughte all meanes possible, whyle his kingdom flourished to recure his maladye, approuinge and trying aswell other thinges, as also the aduise and sentence of the oracle. To whose demaund Pythia made this answer.

Thou

*Thou vnaduyssed Lydian King
what makes thee take such care
To yeeld vnto thy silent sonne
the freedome of his tounge?*

*The gayne God wot is not so greate
thou mayst it wel forbear:*

*The day drawes on when he shall speake,
for which thou nedes not long,*

Now the walles beyng taken a certayne souldiour of þ Persians came violently towards Cræsus to haue done him to death, not supposing him to haue bene the king. Whom he perceyuinge, neuertheless regarded not the daunger making no difference whether hee perished by sword or otherwise. The dumbe sonne seeing the imminent perill of the King his father, and fearynge his death, brake out in these wordes sayinge.

Cræsus his
dumbe sonne
spake to saue
his father.

Hold thy handes (Good fellow) slay not king Cræsus. Which beyng the first wordes that euer he spake, hee had alwaies after the ready vse and practise of his tounge. Thus Cræsus and his city Sardis, after he had raygned 14. years and abiden so many dayes siege, fell into the hands and power of the Persians: hauing lost a great kingdom, according to the voyce and sentence of the oracle, beyng in this sort apprehended, he was brought to king Cyrus, who causing his hands & feete to be clogged with great & waightry gyles of yron, set him in þ midst of a woodpile, made for the nonce accompanied wth 14. children of the Lydians: determining to offer these first fruites to þ Gods ether for perfourmance & accomplishment of some vow or for prose or tryall whether any of the Gods (vnto whose honoꝝ & seruice he understode Cræsus to be greatly addicted) woulde saue & deliuer hi frō þ fyre. These thinges are commonly spied & reported of Cyrus.

In this most prkesome & lamentable case whiles þ kynge of þ Lydians stode on þ heape or pile of fagots he bethought

Cræsus ac-
knowlegeth
now the sen-
tence of
him

Solon to true,
that no man is
perfyte happy
that maye bee
miserable.

hymselfe of the words and saying of Solon: who lead by the
divine instinct of some heavenly influence, had told hym be-
fore that in the number of the livinge, there was no man so
singular that might be named happy. Wherof beyng ad-
monished in his mynd, and fetchyng from the bottom of his
hart a deepe and strepning sigh, by report wept bitterly, &
thre sundry tymes cryed out aloude vpon the name of
Solon, which Cyrus hearing willed the interpreters to aske
hym whom he called vpon. To whom Cræsus made no an-
swere at all, vntil such tyme as beyng compelled by con-
straynt, he sayd. I named him whom I had rather then al-
the wealth in the worlde, hee had lykewyse talked with all
those who beyng placed in the hyghest degree of honoure
haue the chiefe gouernment of the kingdomes on Earth,
which woordes for that hee vttered not halfe playnlye, and
to the cleare and perfyte vnderstanding of those which were
attentue, and listened vnto hym, they brged him a fressh to
make a recyptall therof agayne. At whose instant and im-
portunate halinge beyng now constrayned to begynne his
speech anew, he told them how a long tyme synce Solon an
Achenian, arriued at his court: who beholding his infinite
treasure & aboundance of wealth made verye light accompt
thereof as a thinge of smal and base value, in so much that
whatsoever he had spokē and pronounced of hym, the same
in due measure had fallen out and comen to euent. Which
thinges neuerthelesse, were not peculiarly spoken by hym
but generally of the whole nation and company of men: and
chiefly of those which please themselues here on earth in a
pleasaunt dycame and singular cōtentment of happy blisse.
Whyles Cræsus spake these thinges, and the fagottes had
taken fyre on euery syde: Cyrus vnderstandynge by the ex-
positers of the Lydian tounge what he had said, was moued
with compassion, knowinge hymselfe also to bee but a man
who was now in hand to fyre another to death by fyre, that
of late dayes was nothyng inferior to hymselfe in power
and

The wysedom
and merciful
nature of Cy-
rus in yeldinge
Cræsus pardō.

and prosperitie. And fearing vengeance for the same and
consydering the instable course and sickle flower of mans
affayres, commaunded with all diligence the fyre to be ex-
tinguished and Cræsus with the rest of his company to bee
set free. But they stroue in vaine the fyre hauing taken such
vehement holde, that it seemed vnquenchable and not to
bee overcome. In this place the Lydians recounte that
Cræsus knowing kynge Cyrus his minde to be chaunged &
seeing euery man endeouore to abate the rage and furie of
the flame howbeit nothing at all profiting: he lyfted by his
voyce & cryed to Apollo for succour: that if euer any gistes
offered by him had ben pleasaunt in his sight, he would ac-
quite and deliuer him from this pfect daunger. As he was
pitifully shedding his teares in plainte and lamentation to
the God, sodainly the skye being faire & the weather smoth
and calme the dape was ouercaste and shadowed with the
darke vale of dymme and duskie cloudes, which breakynge
out into maine showres cleane put out and quenched þe fyre.
Herby Cyrus perceiuing that Cræsus was a vertuous mā
and reuerenced the Gods he saued him from the fyre: & de-
maunded him the question saying. Tell me now O Cræsus
whose counsaile was it to inuade my country, and became
of my friend myne enemy. Certes (quoth hee) O Kinge I
haue done this to mine owne great losse and thy gayne the
God of the Græcians incyting and leading me hereto, who
was the cause that I warred agaynst thee. For no man is
so franticke to desire warre rather then peace: when as in
tyme of con corde the sonnes bury the fathers: but in warre
the father carieth the sonne to hys graue. Nowbeit it see-
med good to the God to bringe these things to passe, which
hauinge saide. Cyrus placed him by, and hadde hym in
great honour and reuerence, and stedfastlye beholding him
greatly wondred with the rest of his company. All which
while Cræsus in a deepe muse and profound studye sat stil
without speaking any worde.

Apollo by a
shovre of
raide deliuered
Cræsus from
the fire.

A reason why
peace is more
to be desired,
then vwarre.

But sodainly lifting by his head and bewing the Persian
souldiers spoyling and rpyng the cite. Whether shall I
speake my mynd (noble Cyrus sayde hee) and utter that I
thinke, or holde my peace at this present and say nothinge?
But heying lycenced to speake freely and without feare, he
asked him saying. Wherin is al this company so busily co-
uersant: or what seeke they to do: of a truth (quoth Cy-
rus) naught else but to pole, and dispoile the city, and make
a hand of thy riches and treasure. To whom Cræsus answere-
ryng: neyther do they wast my city mighty prince (sayd he)
nor consume my goods, (for the righte of these thinges is
no longer myne) but they are thy goods which they trauyle
and lugge aboute, and al this wealch pertayneth to thee: v-
pon which wordes the king aduysinge hymselfe drewe Cræ-
sus asyde from the company, and demaunded of him what
he thought meet to be done in this case. Who replied say-
ing. For asmuch as it hath pleased the Gods to make mee
thy seruaunt, I hold it my duty whatsoever I shal perceiue
more then thy selfe to make thee priuy and a counsaile ther-
to. The Persians (quoth he) are a crooked generation, and
of nature peruerse and stubburne: yet neuertheles, verye
bare and beggerly, whom if in this sort thou securely per-
mit to rpg and ransacke cities, and recouer store & plentye
of wealch, I feare me that as every one groweth to great-
test abundaunce, hee will sonest slipp the collar, and be-
come of a true subiect, a trayterous rebell. Wherefore yf
thou wilt follow my counsaile do this. Place at every gate
of the city certayn of thy gard with precise commaundement
that no goods be caried out of the Cite, pretending of the
tenth parte therof to make an oblation and sacrifice to Iupi-
ter: which doing thou shalt neyther purchase their displea-
sure by takyng away the wealch: and themselves acknow-
leging the intent to bee good, wil easily condescend, and bee
pleased therewith.

This

This counsaile greatly lyked king Cyrus: whetfore ha-
vinge in lyke sorte disposed and settled, his Garde as Cræ-
sus had warned him, to him selfe he speake in termes as
followeth.

My good Cræsus, wheras thou art a kinge, and by na-
ture framed both to do well and speake wplye, aske of me
what seemeth thee good, and it shalbe geuen thee.

My soueraygne Lorde (quoth Cræsus) I shall esteeme
my selfe hyghlye benefyted by your Grace, yf by your ma-
iestyes leaue and sufferaunce I may sende these my letters
to the Gods in Greece. Demaunding whether it were
lawful for him in this order to double with his freyndes.

But Cyrus requestyng to know the cause y set him so farre
out of fauour with Apollo: hee brake out, and rpyt by the
matter from the begynning, declaring vnto him the Ora-
cles which were geuen, and chiefly hys offeryngs wheron
he presumed to denounce warre agaynst Persia.

After a large rehearsal made as touching all these thinges,
he returned to his former sute, requestyng the Kinge that
it might be lawful for him to challenge the God for these
matters, and cast them in his teeth. To whom Cyrus sym-
plyng, sayd. Not this onely (O Cræsus) but what else soe-
uer shalbe gaunted to thee, and not at this tyme alone, but
as oft as it shall lyke thee to make petition. Leaued obta-
ined) he forthwith dispatched certayne men of the Lydyans
to Delphos, with charge, that laying the gyues at the en-
try of the temple, they shoulde question with Apollo yf hee
were not ashamed to delude and deauyne Cræsus, with his
fraudulent and deceitful Oracles: making him to assaulte
the Persians in hope to vanquish the power of Cyrus, of
which his hoped victorie, these were the first frutes: com-
maunding them thereto shew him the manacles, with the
which heying first captiue, he had bene chayned. Of recouer-
to aske him, whether the Graecian Gods had a priuilege
and

Cræsus seynge
to vwhat passe
the oracle had
brought him
desireth leaue
of Cyrus to
chide vwith the
deuil.

C lili.

and peculiar liberty, aboue the rest to bee ingrate and vn-
thankful to their friendes. The Lydians arryued at Del-
phos, and declaring theyr messuage, Pythia made them
aunswere on this maner. The necessary euent of fatall de-
stinie, it is impossible for the Gods themselues to auoyd.
Apollo his an-
svvere to Cra-
sus his accusa-
tion.

Craesus is puni-
shed for the
fact of Gyges
that slue Can-
daules his
mayster.

Craesus layeth the disloyalty of the last age before him, & is
to say, of his great grandfather's father: who beyng squyre
of the body to h^e Heraclidans was induced by the fraud &
deceypt of a woman to kill his Lorde, and was after inue-
sted with his dignity, which nothing appertayned to him.
Notwithstandinge Apollo by al meanes endeououringe
to cause the fall of Sardis to light on the posterity of Craesus,
not vpon himselfe: for all this could not prolog or alter the
inchaungeable race of destenye: but dispensinge therewith
as much as might be, in some part he requyred his curtesy
by deferrynge the battery and conquest of Sardis for terme
of thre yeares. It is meete therefore that Craesus knowe,
how his seat imperiall came thre yeares later to ruine then
was determined and appointed by fatall necessity. Agayne
it was no small benefite that he saued him from fryng at a
stake, for as touching the oracle he hath no cause to complain
being forewarned by Apollo that furnishinge an armye a-
gainst Persia he should ouerturne and destroy a great Em-
pyre. Of this sayinge if in case he had bene better aduysed
it was his part to haue enquyred of Apollo what empyre he
meant, whether his owne gouernment, or the kingdome
and principality of Cyrus. But the prophery beyng neither
sufficiently pondered by himselfe nor sought to be discusst,
if any thing happened otherwys then he woulde and wished
for: let him thanke hym selfe and not blame the God.

Applye to this
place theora
cle geuen fol.
25.

Now for that he aleagerth besydes the sentence of Apol-
lo as concerning the Mule: it was better sayd by the God,
then considered by him. For by the Mule was kyng Cyrus
vnderstode, whose parents were of dyuers nations, and his
mother of a more noble progeny and lineage the his father.
The

The one beyng a Mede, daughter to Astyages, kynge of h^e
Medes. The other a Persian, and in homage and subiection
to the Medes, who beyng a man of base account, and verye
meane regard, neuertheless crept into fauour, and wedded
the daughter of his soueraygne liege.

The Lydians thus aunswared by Pythia, made their
spedy regresse to Sardis declaring to Craesus what they had
hearde. Wherby he came to confesse that the blame rested
in his owne folly, and was vniustly and without cause im-
puted to Apollo. It suffyrceth therfore to haue spoken this
of the dominion and rule of Craesus, and by what meanes
hee first vanquished & subdued Ionia. Furthermore besides
those which before are mentioned: many other notable pre-
sentes were offered by this king which are yet apparant, &
to be seene in Greece. For at the Citie Thebs in Boetia
there is a table of thre feete all of Gold dedicated vnto A-
pollo Iminius. Certayne young heighfers also wroughte
of Gold, with sundry pillars of the same kynde. Lykewys
in the entrey and porch of the temple there is to be seene an
huge shep'd of solide golde. All which were extant, and re-
mayning euen vntil our age. Albeit, by length of tyme ma-
ny were consumed and brought to decay. As for the gyftes
he bestowed at Branchidæ (as farre as we can learne) they
were nothings inferior to them in value which were sent
to Delphos. Notwithstanding as wel those which hee pre-
sented at Delphos, as also the other that were geuen to the
temple of Amphiaras were of his owne propre and heredi-
tary substaunce, the first frutes of his fathers possessions:
as for the rest which in lyke maner he consecrated were of
the wealth and substaunce of his enemy: who before Cra-
sus aspyed to the crowne was of the secte and faction of Pantaleo Cra-
sus his brother
Pantaleon. For this Pantaleon also had to father Halyat-
tes and was brother to Craesus but by sundrye women, the by the fathers
mother of Craesus beyng of Caria, the other of Ionia, no syde sought to
soner was Craesus indued with the soueraygnite but hee defeat him of
toke his enemy & constantly withstode him, & drawing hym the kingdome
aside

as yde into a fullers shoppe, he bereft hym of his life: whose goods befoze hand bowed to the immortal Gods hee made consecration of in those places wherereof wee spake befoze. And thus much as concerning his liberalitie and magnificency bled toward the Gods.

Of the countrey of Lydia, a briefe narratio of such things as therein are vworthy memory Halyattes his tombe in Lydia.

Now as touching the countrey of Lydia, there is nothing therof recounted worthy admiration like as of other regions: saue that only out of the hyl Tmolus are digged small peces of gold in manner of grauel. There is also a monumente by them erected the straungest that euer was heard of scene (onely excepted the maruailous works done by the Egyptian, and Babylonians) to witte, the tombe of Halyattes father to Cræsus. The foundation of grounde wherof is of mighty greate stone, the rest of the sepulcher of earth and mould cast vp and heaped together in forme of a mount, finished and brought to perfection by the toyle and payne of certayn day men, and hyred labourers, beyng holpen therin and assisted by maydes of the countrey. In the toppe of highest part of the Tombe ther appeared in our dayes syne limits of severall precinctes and borders declaring by letters therein ingrauen how much euery one had wrought and done, wherby it was euident by measure take that the greatest part therof was built up and framed by the labour and handyworke of the maides. For the daughters of Lydia, are all prostitute and common untill such tyme as by the vse of their bodies they haue gayned and collected a dowry wherewith they be placed out, & geuen in marriage, which is at their owne choyse & arbitrement. The compasse of the sepulcher was sixe furlonges and two acres about, the bredth 13. acres, nere vnto the which there passeth a mayne riuer, which the Lydians hold opinion to be perpetuall, named by them Gygaus, and thus much of the tombe. The lawes which the Lydians vse are almost all one with the statutes and ordinaunces of the Grecians. saue that they set theyr virgins to open sale and cause them to

The maydes in Lydia get their owne dowrye by continuall whoredome.

The lawes of the people of Lydia.

to kepe publique stetes and brothel houses. These first of all (to our knowledge) brought in vse the coine of siluer and gold, instituting shops of mercery, and marchandise, and setting vp Tauernes and bittailinghouses. They challenge also to themselves the first inuention and deuise of playes and games, which are toinly in vse and obseruation with the Grecians, alleaging that together, & at the same tyme they deuysed these thinges: and made a draught and sequestration of their countreimen whom the sente to inhabit and possesse a part & portion of Hetruria. The meanes also and occasion they aspyme to haue bene these.

The first coyners of siluer & gold.

In the tyme of Atis sonne of kinge Manes there was a great scarcity and dearth of vittayles, throughout the whole land of Lydia. In the beginning wherof the Lydians sustained themselves by day labour, and continual toyle, but after syndinge the famyne to encrease, they sought other shifts and deuysed meanes whereby to allay and diminish the greate distresse & intollerable rage of hungar, wherof arose the gallaunt deuise of playinge at Chelles: also dyce playing, tenise, and such lyke, which the Lydians clayme and vendicate as proper to themselves, obseruinge this order to delay and forget their hungar: one whole day they spent in play and gamig, neuer seeking after any meate, another (leauing of to disport and recreate themselves) they made prouisiõ of foode for the maintenance of their bodies. In which manner they liued the space of eyghtene yeares.

A famine in Lydia continuing the space of 18 yeares.

Chesse play, dice, and tenise deuised by the Lydians.

But hauing no release of their miserie, and perceiuing the dearth & penury nothing at all to surcease: the king deuysed his people into two parts: one of the which he allotted to abyde and stay in their owne countrey, commaunding the other to abandon the lande. Quer those that remayned stil in Lydia, & departed not the listes of their native countrey, the king himself held the chiefe rule and gouernment: placing ouer the rest his sonne for their Lord and principal, whom he called Terrhenus.

A colonye drawne & sente into Hetruria

Further:

Furthermore they vnto whom the lot fell to relinquish and leaue the region, held their way to Smyrna: where hauing built shippes such as were fittest and most conueniente for carpage: they toke the sea to seeke both seates and sustenance. Until such tyme as hauing passed manye nations, they came to the Vmbrians, wher founding and building by cityes they made their abode, and dwel their to this day Changinge the name of Lydians, with the name of theyr kinges sonne whom they had for theyr prince and guide, being after called Tirrhenians.

The people
Tyrreni in
Vmbria sprōg
of the Lydians.

The genology
of the kinges
of Media from
Deioces to
Cyrus.

But sufficeth it vs to know that the Lydians were subdued and brought in subiection by the Persians. It resteth now that wee declare and expresse who that Cyrus was, which banquished the power and subuerted the kyngdome of Cræsus. Consequently by what meanes the Persians atchieued the principality and rule of Asia, wherein I will allege that of which the Persians themselves are authors: who set downe vnto vs a playne and euident truth, not seeking by the bayne florysh and pompe of wordes to augment the noble and valiant actes of theyr famous kyng, Cyrus. Right wel knowing that al other histopians which make report of the same king are found to vary in thre sundry tales.

Media held by
the Assyrians.

The pollicy of
of Deioces to
get the kyng-
dome of Me-
dia.

The Assyrians hauing held the dominion of Asia & higher for terme of 520 yeaeres, the first that made insurrection and rebelled agaynst them were the Medes, who behauing themselves manfullye and couragiouslye in the behalfe of their liberty shoke of the yoke of bondage, & deliuered themselves from the slavery and seruitude of their gouerners, whose example also other nations immediately followed & attempted the like, in so much & al the people of the mayne land became free, were ruled and gouerned by their owne lawes. Till at length they were made thral agayn by these meanes. Ther liued in & countrey of the Medes, a man of rare & singular vertue named Deioces sonne of Phraortes: Who

who determining to atchieue & supremisie framed in his head this conceyte.

The Medes dwelling here and there, scattered by villages, Deioces in very good credite before tyme began more strictly and seuerelye to obserue iustice, and follow equitye then earst he was accustomed: for that he saw the Medes vniuersally addicted to liberty and licentiousnes, and assuring him selfe that iniury and wrong were flatly contrary and repugnant to right. The people that dwel in the same village takinge diligent heede to his manners, appoynted hym a iudge to decide their controuerxies. But hee (as hauing an eye to the seate royall and kingdome of the Medes kept the sincere rule of Iustice and swarued not one ynche from lawe and equitye. Which doing, besydes that he reaped no small prayse of his neyghbours and acquaintance, he had resort also and repaire to him by those that dwel in other places, and in tyme welny frō all places of & realme, who moued with the good report, and fame of hys Iustice, came in flockes, adhibiting Deioces for an arbitratour in theyr causes, hauinge bene foyled and put to the worst, by the false sentence and iniurious verdyte of others, and admitting no man to the lyke office and dutye.

Nothing vvin-
g ch credite so
sonne as iustice
and vpright
dealyng.

When the numbers of his Clientes were encreased, knowing all causes to be iustly determined and take by by him Deioces perceauinge himselfe to bee the onely man for the whole countrey, precisely refused ether to abyde any longer there where earst he was wont to administer iustice, or at all to intermedle and deale with anye causes, alleagynge & it was finally to hys profite to spend whole dayes in determination and arbitrement of other mens causes, omitting the care of his owne household, and priuate affayres.

Wherefore robbery spoyle, violence, and all kynde of villany being now more freely and with greater impunity in euery place committed then euer before: the Medes assembling a general counsaile, begā to deliberate and consult as

as touching the state and condition of their common weale. Where (as I am brought to thinke) the friends and familiars of Deioces consideratly and of set purpose, spake in this sence. It cannot be (say they) that in this corruption & lewdnes of manners we should long enjoy and abide in our countrey. Goe to then let vs appoynt and ordayne ouer vs a kinge, that our laude may bee gouerned by good lawes: wherby it may be free for euery man quietly to dispose of hys owne affayres and haue no cause to feare lest by the adhomination and outrage of wicked and pernicious maners we be cast out and dispossessed of our owne seats. By which wordes the Medes indured to couch & submit themselves to a kyng: they began to consider whom they might electe and chose for the soueraygne lord of their libertye. Which there doubt the name & remembrance of Deioces, straight wayes cut of, who by general consent and one voyce of the whole multitude was named and approued kyng. And being aduanced to the chiefest dignity, he commaunded forth with a pallace to be erected and built by seemly for the maiesty and magnificent estate of a prince. Moreouer he choysed should be made of stronge and likeliest men for the gard and preservation of his body. Which the people of the Medes (willing to gratify him by their prone and ready obedience) immediately performed rayling a mighty and sumptuous court notably fenced and garnished for his safe abode: situated also in the part of the countrey which he best fancied, leauing it free and at his owne liberty to select and picke out of the whole countrey of the Medes such as he thought meete for the defence and care of hys health. Deioces in full authority and power of a kyng compelled them also to founde a city, which being by them accordingly furnished & fortified, they might haue the lesse regard of their small & homely cotages, which thinge the people willingly agreeinge to he enuironed and fenced in a citie with stronge and mighty walles, which is now called Ecbatana, where one wall boundeth

The buildinge
of the famous
city Ecbatana.

boundeth vpon an other in such manner that the onely compasse of the one cleane encloseth and wholly conteyneth the other euery one in lyke maner exceeding each other in height.

Whereunto the nature of the place gaue no small aduantage, as hauinge his reise and rearynge towardes the pitch of a hyll. How bee it, farre more greates was the helpe of art and industry of man, hauing wrought seuen several closurs and countermures nere adioynning the one to the other. In the last circuit wherof was the pallace of the king togeather with the treasure of the city. The scope & compasse of the last and greatest incloseth welny as much, space or more as the wall of Athens. The battlement of the first wall is coloured with whyte: the seconde with blacke, the thirde with redde, the fourth also with blew: or skye coloured, the fyft with yellow, the two last being coped with battlementes, the one of silver the other of gilt. The pallace of the king being (as we haue heard) strengthened and corobozated with defence and munition, he commaunded the rest of the people to dwell as they would on euery part rounde aboute prouiding moreouer that no man at any time should haue access or entraunce to his person but that all thinges should be done by messages to and fro: in so much, that the king seldome or neuer came vnder view or sight to any. About this, it was held neyther seemely nor lawfull for any man to laugh or spit in presence of the prince or any other. These thinges are therefore practised and obserued by the Medes: that those which were his equals before of approued courage and valiancy: might not haue any cause by seying hym to be greued at his dignity, and consequently to brew treasoun against his person: but contrarily being abridged of his sight & company he might come into opinion that the king was no part of his people, but a man singled & sequestred from the rest of the multitude. Whereby Deiocos hauinge garnished and set forth his maiesty, & in perfyte manner authorized, & settled

The reason
why no man
might haue
access to the
king of the
Medes.

lected himselfe in his empyre, he ministred iustice wth great rygor and seuerity. They which were in plea & controuersy one with an other put their causes in wytyng, and by a messenger sent them in to the king, which whē he had determined he subscribed his iudgement, and sent them back agayne, executing iustice on this manner.

An other thinges he held another order, yf happily he had intelligēce of any that had done w^{ro}ng or iniury to an other, sending for him he put him to a payne according to the measure of his offence: to which end he had dispersed diuers espialles to pry and watch throughtout the whole Realme. Thus the whole nation of the Medes fell to the rule & gouernment of Deioces, wherof himselfe was the only principal. Appertinent to the tytle and seate of the Medes are thus many seuerall peoples. The Busans, Paracaceniens, Struchates, Arizantyns, Budyans, Magians. All which were vnder the soueraignty of the Medes. After h^{is} decease of Deioces, whose raygne continued the terme of 53. yeares his sonne Phraortes tooke vpon him the gouernment.

Who not content to be kynge of the Medes alone, moued warre vpon the Persians, and made them subiect to the power of Media, and hauing the rule and dominion of both nations the people of the which were mighty and valyaunt he subdued also Asia, inuadynge dyuers other countreys, now one and then another, tyll at length hee came to geue assault to the Assyrians, I meane those that whylom were chiefe of al the rest, but at that instant renounced and forsaken of all theire subiectes by rebellion. Neuerthelesse of themselves in very good estate. Agaynst whom Phraortes vnder taking a voiage the 22. yere of his raygne, was slayne in battel and the most parte of his armye put to the sword.

After whose death Cyaxares hys sonne and Nephew to Deioces came to the crowne, who hadde the name to be of greater promesse and might in warre then any of his ancestors

cessors. Wherfore he distinguished into bandes & troopes the people of Asia, and first of all arranged his army into an order of Spearmen: horsemen and bowmen, whereas before all were confused and out of aray. This is hee who warred with the Lydians, at such time as the day was turned into night: and who hauinge purchased the fauour of all Asia that lyeth about the ryuer Halis, mustered a power of men agaynst the city Ninus, aswell to take reuenge of his fathers death as to vanquish and destroy the city. But in the meane tyme whyle hee foyled the Assyrians in the field, and held them at bay within the city, hee was of a sodaine incountered with an huge army of the Scythians lead and guided by Madyis their kinge, successor to his father Protochias. Who hauinge diuen the Symmerians out of Europe drake from thence into Asia, and beyng in quest and perlute of those whom they had slighted in battel came into Media.

The distaunce betweene h^{is} two riuers Maxotis & Phasis euē vnto the countrey of Colchis is 30. dayes iorney for a light footman: but betwene Colchis, & the land of the Medes the way is short, & the trauell easie, one onely region lying betwene them, which is the countrey of the people called Sapires: which after wee haue passed, the next stepp is into Media. Notwithstanding the Scythians toke not this course but fetcht a compasse about another waye, towarde the vpper regions leauing the mount Caucasus on their ryght hand. The Medes entring battell with the Scythians, were by them vanquished, and lost the tytle and superiority of all Asia. Wherfore the Scythians surpising h^{is} dominion of Asia, went from thence the next way into Egypt, but arryuinge in Siria Palestina they were met by Psammitichus Prince of the Egyptians by whose gentle intreaty and greater rewardes they were stayed from goyng anye further, wherefore retyring backe agayne after they were come to h^{is} citye Ascalon in Syria, many of them passed by quietly, without

The day turned into night

The seuerall countries of Media are these 6.
Deioces reigned 53 yeares.
Phraortes the 2. King.
The Persians made subiect to the Medes, by Phraortes: restored to their liberty by Cyrus.

Phraortes slayne by the Assyrians the 22. yere of his raygne.
Cyaxares 3.

The most ancient temple of Venus.

offer of damage or iniury, howbeit some drouping behynd rifled the chappel of Venus Vrania, beyng of greatest standing and antiquity, amonges all the temples that were euer erected to that Goddesse: for the Pallace of Venus in Cyprus toke originall of this, as the Cyprians themselves testify. The temple also extant at Cythera was built by Phœnicians, which were a progeny and offspring of the Syrians. But the Goddesse moued with wrath agaynst those that wrought the spoile and pillage of her temple, punished both themselves and all those which came of them with the feminine sickness. Which thing the Scythians also graunt: who are easily brought to confesse that the cause was such, and none other why they are tainted and infected with this disease. Neither is it hard for those that trauaile into Scythia, with their owne eyes to behold them, which are thus diseased, whom the Scythians call Enarcas, that is, execrable and accursed. Asia therfore was held by this people 28. yeares, for which tyme proudly and iniuriously exercising gouernment they made wast and hauocke of all. For beside the ordinarie pension of tribute, they exacted so much of euery one leuerally as they pleasure was to rate them at. Therewith also hardly satisfied they committed spoyle and robbery throughout all the countrey. Therfore Cyaxares and his people the Medes, intertaining the most part of them with sumptuous feastes, and all sortes of delicious and dayntye fare: watching their time when the Scythians were overladen with drinke, they set vpon them and slue them. By which meanes recovering the empyre with all that they had before, they toke also the cite Nynus. The which in what sort it was by them taken, and howe they brought vnder their rule all the Assyriās, saue only Babylon, it shall else where be declared.

Cyaxares reigned 40. yeares. Atyages 4. vn-

Nowe when as Cyaxares had raygned 40. yeares and reclaimed the kyngdome from the Scythians, he ended his life, & Atyages his sone ruled in his stede: of whose lynes issued

issued a goodly gentlewoman named Mandane: whom hyr father on a night dreamed to haue let her byrne in so great aboundance, & to it filled the whole cite, and couered Asia with a maine floud. The meaning wherof after he had learned of the Magi (who had skil to lay open & interpret dreames) attempted with exceeding feare, hee resolved to marie his daughter (beyng now of ripe yeares) to none of the noble bloud of the Medes which might seme worthy of her person: but to a certayne Persian named Cambyfes, who he knew to be of a good house and of nature remisse and quiet. Albeit with him selfe in farre lesse accompt then a meane man of the Medes. The same yeare he had placed his daughter with Cambyfes, hee saw another vision no lesse straunge then the former: wherein ther seemed vnto hym out of the wombe of his daughter to grow a byne that ouerspread & shadowed all Asia, and hauing knowledge what it meant, immediatly sent for his daughter from Persia, where shee abode: to whom beyng greate with childe, and neere the tyme of her deliuey, hee assigned a straght and diligent watch, in full purpose to destroy that whatsoeuer shee had brought forth into the world: beyng geuen him to understand by the wyse Magi, the interpreters of dreames, that the issue of his daughter should raygne in hys steed. Which thing Atyages carefully noting, presently at the byrth of Cyrus, sent for Harpagus his most familiar and faythfull counsayler, and the onely solicitor and dealer in al his affayres. To whom hee sayde on this manner: My good and trusty seruant Harpagus, I straightlye warne thee not to neglect this charge I shal lay vpon thee, nor in any wyse to delay the speedye dispatch and accomplishment of the same. Beware thou dost not deceiue me, and take heede, least reposing thy trust in other to do it for thee, thou bee a cause vnto thy selfe of grievous reuenge.

Take this litle byatte of my daughter Mandane, and,

f 2

carpe

der whose raygne is continued the famous story of Cyrus. The 2. dreams of Atyages concerning his daughter.

carry it home with thee to thyne house, and flie it: which done, take order also by some secreete meanes to see it buried: to whom hee answered. Most noble Prince, your maiesty at no time enioyned ought to Harpagus that he should doe; and shall hee from henceforth neglect your helthes? Be it your will and pleasure, I shall do it: it is my dutie & deuoyre to perfourme it.

Which hauing sayd, the young infant was deliuered into his handes in a rich and costlie mantle whom hee receyuing departed home to his own house the teares trickling downe his cheekes for sorrow. Whether beyng comen hee opened to his wyfe all the wordes that had passed betwene him selfe and the king, who began to demaund him in these wordes. And what then my lord are you mynded to doe?

Certes (quoth he) albeit I am commaunded by Astyages: yet whyle I liue wil I neuer be brought to commit so detestable a villany: be he neuer so madd, and tenne hundred times more enraged then he is at this present, both for that this poore seely brat is of myne owne kyndred and allpance, and then because Astyages himselfe is now olde and without issue of a man child. After whose whose death if by fortune his daughter should aspyre to þ crowne (whose sonne I am charged to bereaue of his life) what else could I hope for but the most cruel and miserable death that coulde be deuysed? Neuerthelesse, for myne owne safetys sake, I hold it necessarie this childe shoulde dye, yet not by anye of myne, but by some of the kinges owne seruantes. Whys talke ended, forthwith he sent a messenger to þ heardman of Astyages whom he knew most coueniently to be resident in such pastours and hils as were haunted and frequented with wylde beastes. The heard mannes name was Mitradates: whose mate in bedde and fellow in seruice was a poore laye woman named in the Greeke tounge Cyno, which signifyeth a Wyche: in the Median language Spaco, Spaca; in the common v'se of their speech being the right name for a witch

The

The pastours where hee grased his cattell were bordering to the foote or bottom of a desert mountayne, lying to the North syde of Eobatana, and to the Euxine sea: al that coast of the land of Media which tendeth towardes the people Saspies, beinge very hygh & full of hils and forrestes, but the rest much more low and playne. The heardman receyuing the messuage, and repaying to the house of Harpagus after he was comen thither, he began to salute hym in these wordes. Gentle Syria (quoth he) it is the kinges will you take this litle infante and laye hym in the most wilde and desert place of the woods where he may soonest bee deuoured. Which wordes his maiesty commaunded me to say unto you, with this greeting moreover, that if in case thou make not speedy dispatch of it, but by some meanes saue it and kepe it aliue, thy selfe in sted thereof shalt dye the death.

Which thing also that it might be done without deceit, he gaue me in precept charge with myne owne eyes to behold the childe dead, with which wordes the poore soule toke the hable, and returned the same way hee came to his base and simple cottage. Now it fortuned that all that day his wife laye in trauelle of childbyrth, and (as the Gods would haue it) in the meane space whyle her husband went to the city, was deliuered of a sonne: beinge very sollicitous and careful one for another: Mitradates for þ safe deliuerie of his wifes Cyno for the good successe of her husband, who besides custome was sent for by Harpagus. Beinge returned home, & with great ioy receaued of his sorrowful wyfe, she curiously demaunded of hym what the cause might be, that in such post hast he was summoned by Harpagus to come to the city. To whom he sayde (my deare wyfe) at my comming to the city I both heard and saw that which I woulde to God I had neuer seene, nor it had bene done by our Lordes and masters. All þ house of Harpagus resounding with teares and yellyng with most pittifull outcries and lamentation. Whereunto after I was entered all agast & astonied for fear

Harpagus deliuereth the child to the kinges neare heard to lay out in the desert.

Behold a comly younge chyld lying in the middes of the house quaking and cryng wrapped in a rich mantel of gold and diuerse colours, whom Harpagus (hauing espied me) commaunded me to take by and by, and cast it out in the mayne forrest for a pray and spoye to the sauage and rauenous beastes: addynge moreouer þ. Altyages charged me so to do, with great threats and menacings if I should do otherwyle. The childe I toke and haue brought with mee supposing it to belong to some one of the court: for that I would neuer haue thoughte it to haue bene of the kinges owne blood. Notwithstanding I maruailed much to see that so ryche arayed with gold and sumptuous attyre: as also what it might meane that Harpagus and all his family so bitterly wayled in extreame woe and heauines. Now in the way I was acertayned of all the matter by a seruaut that brought me out of the city, and deliuered the childe into my handes: who told me it was the sonne of Mandane, our kinges daughter, begotten of Cambyses sonne of Cyrus, and that Altyages commaunded it should bee slayne: and this is he. Therewithall he vnfolden the mantle & shewed the childe to his wyfe. The selve woman beholding the young babe to be saye and beautiful and of body large and well proportioned, fell downe on her knees, and bathinge her husbandes feete in her lukewarme teares she besought him in no wyse to imbrue his handes in the blood of an infant so goodly and well fauoured. Who alleaging that it could not be otherwyle, because that Harpagus would send his seruantes to see it dead, and that himselfe should bee miserably tormented to death. The woman which by this tyme had set abroach a new deuise bega a fresh to counsaile hym saying. If there be no remedye but needes thou must lay it out: yet heare me once agayne & follow my counsaile how thou mayst craftely dispense with the kings commaundement and saue the childe. This day haue I brought forth a younge infant which was stil borne and dead in þ. wombe.

Take

Take yt therfore and laying it out in the desert: let vs kepe and foster this in the steed, so shall it neither be knowne þ thou hast disobayed the king, and our selues shall gayne the heauenty ioy of so goodly an infant. By this meanes (my good husband) both our dead chyld cast out in this kynge vesture shall enioy a royall and princely sepulcher: and this poore seely innocent that is assigned to dye shall be preferred and kept aliue. Which deuise fytte the neacheardes humour e so wel that without any longer deliberation, he put it in practise. Wherefore giuinge to his wyfe the childe which he was mynded to haue slayne, his owne bratte that was still borne gallantly decked in the others aray, he toke and layd out in a most wilde and wast mountayne. Wherby done the 3. day after he had cast it forth (leauyng another to ouersee the neat) he posted him to the city to the house and mans place of Harpagus, geuing him to vnderstande that the childe was dead, and that for more assurance he myght beholde it wher he lay: who sending with him certaine of his seruantes in whom he reposinge geatest affaunce willed them to take view thereof, who fyndyng it to be so (as they thought) in steede of Mandanes sonne toke the heardmans childe, and buried it. Now the other posing what þ was after called Cyrus was brought up and cherished by þ. grassiers wyfe who notwithstanding, as yet did not call hym Cyrus, but by some other name. The childe arryuing to the age of tenne yeres, descryed his progeny, and opened hymselfe by this deed, and sportyng in a village where the hearde grazed, and beyng at spote and playe with his equalles, he chaunced by the other chyldren his playfellowes to be chosen kynge.

The boy incontynentlye limittynge to euerye one of his propre charge, toke vpon him lyke a younge Prince in dede, ordainyng strayght some of them to builde houses, and others to garde his Woodpe, and to attende vpon

Mitradates mo-
ued by his wyfe
laid out a dead
child of his
owne in steed
of Cyrus.

Cyrus brought
up by the gra-
ssiers wyfe.

Cyrus descry-
eth his proge-
ni and causeth
himselfe to be
known.

his person, one for the steward of his court, another for his legate and ambassadour to forreine countries: lastly such a one as might controll and ouersee the rest: bynding euery man with a seuerall dutye. Among this company of litle wagges ther vled to play a young boy the sonne of Artembares, a man of great calling and p̄ncipal respect among the Medes, whō Cyrus for that he refused to obay his authority, and do as hee bade hym, caused the other boyes to take and lay hold on, which they doing, he beat him spightfully & without measure. The boy taking it heauily to be thus abused, was no soner escaped from them, but he rāne home crying to the city where his father dwelled and complained of the wrong & violence done to hym by Cyrus: albeit not calling him Cyrus (for as yet he had not that name) but the sonne of Astyages heardman. Artembares transported with choller, in a rage toke his sonne by the hande, and lead him to the kynge, where declarynge the intollerable misusage of hys child, opened his coate & shewed hys shoulders, sayng. Is it meete (O kynge) that we be thus abused by the wretched brat of thy heardmā? Astyages willing to gratifye Artembares and do him honour by reuenging his sonnes quarel, caused the heardmans boy to be sent for: who being come, Astyages casting towardes hym a sterne and frowning loke, began in this wyse: why syra (quoth hee) you litle punion, is it for so base a brat as thy selfe, borne of a beggerly bassall, to scourge and whip in such sort a childe sprong of a noble house, whose father is one of the peeres and chiefe men of my realme? The boy beholding the king with a bold and stedfast countenance answered thus. Why my Lord (quoth he) that which I haue done I haue done by iustice, for our towne boyes, in whose crew this was, appoynting me their king, as the meetest of them all to beare rule, this fellow would not obay me, and thought scoone to do as I bad him: for which cause according to hys due

Cyrus his bold
answeare to A-
stages.

due desert I sharply punished him, and if I for so doyng be worthy to be beaten, here I am do with me what thou wilt. Whyles the boy spake these wordes, Astyages his hart began to rise: for he seemd to himself to acknowledge the countenance of the boy, callinge to mynde the forme and signes of his face, besides, his stately and liberal gesture: the terme also of his yeares hit so pat with the time of his casting out, that he verily thought hym to be his yong nephew. Wher- at somewhat astonied he remained silent for a space, & hardly at the length returning to himselfe (being desirous to send away Artembares, to the end he might talke alone with the heardman) he spake thus. My meaning is O Artembares (quoth he) in such sort to deale in this matter that you shall thinke your selfe satisfied, and your sonne haue no cause to complayne. With which wordes Artembares taking hys humble leane of the king, Cyrus was lead into an inner parlour. Astyages being now alone with the heardman, began to parle with hym where he had the boy, or how he came by hym. Who thinking it best to stand to hys tacklinge affirmed stoutly that he was his own sonne, and that his mother was liuing with hym at home at his house. To whom the king casting an angry smile: Certes (quoth hee) good fellow thou art not thyne owne freynd to runne wilfully into the byers, and to be cause vnto thy selfe of a terrible death: and presently making a signe to hys gard to lay hold on him they toke him in purpose to haue lead hym away. But the miserable neathard oppressed with extremity and driue to so nere a straght, resolved with hymselfe abandoning all sayned allegations to seeke refuge by confessyng the truth: wherfore opening the whole matter from the first head and beginning, he fell downe on his knees, and humblye craved pardon of the kynge. Astyages hearyng hym without glose or colour to speake as it was, made light of his fault and let him goe, sending certaine of his court for Harpagus against whom hys stomacke was inflamed with greete wrath and indig-

Harpagus examined about
Cyrus.

indignation, to whom appearing in presence hee spake as followeth. Tell me Harpagus in truth (quoth he) by what death didst thou murder þe childe that I gaue vnto thee begotten & borne of my daughter Mandane; who seeing Mitradataes the heardman present, thought it not best to disclose and conceale the matter by sayning, least he were taken by for tripping and conuicted of a lye: but framing this answer: he sayd. My soueraigne lord and King, after I had receiued the Infant at your graces hand, I cast in my head the best way & fittest meanes to obey and fulfill your wil: and that in such sorte also, that auoydinge your Maiesties displeasure, I might nether be a minester of bloodshed to your princely selfe, nor to your noble daughter. For which consideration I wrought thus. Sendinge for this heardman grafter of your maiesties Meate, I gaue into his handes the new borne babe, with a weighty and precise commaundement from your gratious highnesse to put him to death: and in so saying I spake no more then truth, for so much as your pleasure was it should be so. In this sort I committed vnto him the babe with an earnest and careful charge to lay it out in the desert chases of the wilde and inhabitable rocks & mountaines, adding a hundred thousand threats of the most cruell and pestilent death in the worlde if in case he should let, or in þe least point refuse to performe it with diligence. Which done by him and the infant being dead, of my most assured and trusty seruantes I sent some to behold the childe hauing nowe expyred and breathed forth his last blast who fynding it cold, and without sence, layd it in the earth and buryed it. This standes the case O king and by this death the childe perished. Now as touching this discourse of Harpagus his talke was directed and grounded on a flat and sincere truth.

But Atyages makinge no semblaunce of anger of that which had happened, began and told him fyrst of the heardmans

mans confession proceedinge orderlye with the rest, till at length he came to say thus. For that the childe liueth and by the benefyte of fortune and fauour of the Gods hath escaped death I greatly reioyce as beyng disquieted with no final anguish and torment of conscience to consider the villany and wicked treason wrought agaynst yt, and beyng often challenged by my daughter, for the priuy murder and concealed death of my childe, I was not a litle gauled and afflicted in thought. But in that fortune hath turned all to the best: send me hether thy sonne to bee a playfellow and companion to my litle nephew, and see thou come thy selfe backe agayne and accompany me at supper. For the truth is I am in purpose to do sacrifice to the Gods immortall for the safe recovery of the childe, to whom the honour and chiefe prayse of this gracious and fortunate happe doth especially belong.

Harpagus hearynge this, dyd his humble reuerence to the kinge, excedyng ioyous at the fauourable yssue and good euent of his fault, and not a litle glad beydes that as a fellow and companion of the kynges mirth and comfort he was inuyted to supper. Wherefore departing home he no sooner entred within the doores but with all speede he caused his sonne to be sought out, whom being of the age of 13. yeares he sent to the court willyng hym to do whatsoeuer he was commaunded by the kyng. Hymselfe as one ready to leape out of his skynne for ioy, with mery countenance and smiling cheere declared to his wyfe immediately the whole course and tenour of his happy successe. His sonne arryued at the kyngs pallas: Atyages incontinently flew, and cutting and dismembryng him into small peeces: part therof hee commaunded to bee roasted, and other

Harpagus his
sonne slayne &
dressed in a
barket.

part sodden: both excellently wel seasoned and relished, to be kept in a readines. At supper time þe guestes beinge gathered together, and amonges them Harpagus the kyng hymselfe with the rest were serued with messes of mutton

wherewith the boye was generally spred, saue only Harpagus, before whom were set the partes of his toyme and mangled childe, except the head, the handes, and the feete, which were seuerally kept and set asyde in a basket.

Harpagus feeding of his owne childe.

Of these lamentable deintyes, after Astyages iudging hys guest to haue well fedde, hee demaunded hym the question how he lyked hys chere: who hauinge auouched hymselfe greatly delighted therewith as the sweetest and most delicate meate that euer he tasted: certayne appoynted for the nonce drew nere with the basket conteynning the head, handes, and feete, who willing hym to open it, and choose of those things which were in it what liked him best, he discouered y^e mauid and beheld the residue of his murdered childe: wherewith somewhat abashed, yet patiently kept him selfe from open outrage. Now Astyages askyng hym whether he knew y^e head of that beast, of whose flesh he had fed so freshly, hee made him answer, yea, & stood contented with that, whatsoeuer his maiesty shoulde do at any tyme. Immediatly he arose from the table and taking the remnauntes of his unfortunate and wretched bratt, framed his steps towardes hys owne house, in mynd (as I iudge) to interre and burye the remnauntes of that accursed and butcherly acte. On this manner did king Astyages take reuenge of his faythful and beloued seruant Harpagus. After which entringe into deliberation of Cyrus, hee called for the wyle men named Magi, by whose meanes he came to knowledge of hys dreame, to whom after they were come he moued a questio about the true construing and exposition of hys vision, who perceyving the same answer that they dyd before, that it behoued the boy if he were liuing to raigne and be kyng. Astyages tooke immediatly theyr talke by the end, and goinge forward: Of a truthe (quoth hee) it is most certayne that the Chylde is liuinge, and fareth very well. And when as in the Countrey where hee was brought vpp, the chyldren

Cyrus by the counsaile of the wyllemen was sent home to his parentes

of his owne village in way of pastime had made him a king like what they do that are kynges indeede, the selfe same in like maner did hee. For appoynting his wayghters, his porters, his messengers to goe to and froe with other such like duties and offices, hee bare himselfe amonges them lyke a young prince.

Now tel me therfore you that haue skill, what thinke you of this? If the chylde liue (say they) and haue already borne rule and that not aduysedly or of premeditate purpose but by chaunce & destinye. Be of good courage then (O king) wee warrant you hee hath taken his leaue and shal rule no more. For some of our prophecies, sothsaynges, and coniectures come to small effect: & as meere phantasies, and yole dreames proue very light and fall to nothing. Surely (quoth the king) and I thinke no lesse beyng of this opinion also that for asmuch as hee hath once bene named & held for a kyng, my dreame hath his end, and that wee haue no more need to feare him anye longer. Neuerthelesse I leaue it to your wysdome carefullye to consider what may befall, and geue me such counsaile and aduise as may be safest both for the maintainaunce of my scepter and for the continuance of your owne estates, to whom they answered. It is greatly to be wished and despyed of vs (O mightye Prince) that thy kyngdome perpetually indure, for otherwyle if it shoulde descend or be translated to this boy, which is a Persian what could wee loke for that are Medes and aliens, then to be held and kept vnder in bondage and slavery. Whereas on the other syde vnder thy gouernment (whose natural subiectes we holde an accompt ourselues) wee are in manner princes ouer them, and with thy selfe in great credite and honor. By how much y^e rather we ought to haue diligent respecte of thy prosperous raygne, and at this tyme also to aduertise and warne thee if wee sawe, or were prynces to oughte that might bee prejudiciall to thy royall person, but for as much as the vision is comen to so slender

slender prooffe, that in euent it seemeth a tryfle, both our
 selues are in good hope, and wil your grace also not to dis-
 payre, but to sende home the childe into Persia, to his pa-
 rentes: wher at Astyages greatly reioysing, calling for Cy-
 rus sayd vnto him: My sonne, albeit heretofore by meanes
 of a fond & frivolous bilson, I did thee iniury: yet by thyne
 owne good fortune and happie destiny, thou art kept aliue.
 Now therefore ioyfully get thee home to the Persians: with
 those whom I haue appoynted to be thy guides, wher thou
 shalt fynde a father not like to the heardman Mitradates,
 and a mother much better then thy nurse Cyno. With
 which wordes he take his leaue of hym and sent hym away.

Cyrus recei-
 ued of his pa-
 rentes.

When they were come to the house of Cambyles, Cyrus
 was receiued of his parentes, who hauing knowledge that
 he was their sonne, kyssed and embraced hym a myllion of
 tymes, holding themselves the most happy and fortunate
 people in the world, for the sodayne and vn hoped recovery
 of their sweete sonne, whom they neuer thoughte to haue
 seene alyue. And curiously demaunding of him how, and
 by what meanes he escaped, he made them answere, that
 til this tyme he neuer knew: being altogether ignorant
 of hys kyndred & lineage, addyng moreouer þ for ought he
 knew he was the very naturall and lawfull childe of Astya-
 ges his heardman, saue that onely in the way he had intelli-
 gence of his whole misfortune & straunge hap by those which
 were geuen him of Astyages for his safe conduct into Persia.
 He declared therefore in what sort he was nourished, & kept
 vp by the field mans wyfe, whom in al his talks he greatly
 praysed and commended, in so much þ alwayes at one ende
 of hys tale was his swete and dearly beloued Cyno: which
 name his parents hearing, to the end þ deliuerance of their
 sonne mighte seeme more straunge & miraculous, they bla-
 zed abroad þ Cyrus was brought vp & cherished of a bitch:
 wherof consequently sprang and arose a fayned tale.

The cause of
 the fable that
 Cyrus was said
 to be brought
 vp of a Bytch.

Cyrus growing in yeares and approaching nere to mā's
 estate

estate, wared of all equals the most valiant and hardye, &
 in passinge fauour & goodwill with al men, whō Harpagus
 oft tymes vrged by sundry gyftes and presentes to take re-
 uenge of his graundfather Astyages. For seynge that by
 himselfe beinge a priuate man ther was no waye to repay
 the iniury done him by the king (Cyrus being now at ripe
 and mature age) he thought good to make him, who had
 all one cause to haue all one quarell. Furthermore, hee
 wrought this, at what tyme Astyages through the penilth-
 nes of age dealt very cruelly, and lyke a tyrant with the
 Medes, Harpagus clawing fauour, and insinuatynge him-
 selfe with the Peeres of the realme, perswaded the to de-
 pythe Astyages of the supreme dignitie, and make choysse of
 Cyrus for their high and soueraigne Prince. And seing his
 pretended treason pretely well to fadge & goe forward, wil-
 ling to make Cyrus of counsaile (which thing for that all
 the wayes into Persia were interclused & garded by watch
 and ward, was hard to be done) he came in mynd of this
 conceipt: hauing finely and cunningly drawn out the gar-
 bidge of an hart, he conueied into her belly a letter wherin
 was set forth and declared hys whole mynd: which toge-
 ther with the hare and nets deliuerynge to an huntsman,
 one of hys owne household seruantes, whom he especialle
 trusted, he sent into Persia, geufg him in charge to deliuer
 it into Cyrus hys owne handes, and to request hym to cutt
 vp the hare secretly by hymselfe and without company.
 The fellow saythfully executing his masters will, stoke þ
 hare to Cyrus, who opening her belly found the letter en-
 closed, which he vnfolded and read in these termes.

Harpagus con-
 uayghed a let-
 ter to Cyrus in
 the belly of an
 hare.

Thou sonne of Cambyles (whom no doubt the Gods
 tender and regard, for otherwyse thou haddest neuer mou-
 ted to so great estate) take vengeance now of Astyages, the
 seeker of thy bitter spoyle and destruction.
 For by his desire thou haddest dyed the death, but by þ fa-
 uour of the Gods & by meane of me, thou remainest alyue.

All

All the course of which thy bagicall and unhappye fortune I doubt not but thou knowest of olde : as also the villanye and execrable wickednes done to mee by Astyages, in that my selfe refusinge to kil the gaue the ouerinto the handes of his neathearde.

Now therfore if thou wilt liſſe to me, the whole kingdome of the Medes shall be subiect to thy power. Seke first of al to allure the myndes of the Persians to slippe choller, and rebell, which done put thy selfe in voyage agaynst the Medes, in full hope and assurance to enioy the crowne. For be it my selfe or any other of the nobles of Media whom I king shall assigne to come forth agaynst thee and geue the battell, wee haue all geuen handes with one consent to rebate the power of the Medes, and toyninge auncientes to march vnder one banner, to the utter ouerthrowe and oppression of that cruell and malicious tyrant. The account is easie, the reckning made, and nothinge wantinge, but that which we earnestly wish for, and shortely for, thy quicke and speedy arriuall. The letter read and perused,

Cyrus cast with him self what sleight or art he might use to induce and moue the Persians to sedition and findinge one not altogether vnſe for his purpose, hee determined to make tryall therof, indoytinge a letter in such wordes as hee thought best; after this he summoned a generall conference and meetinge of the Persians, wher openinge the letter he signified to them that Astyages had apoynted him lieutenant or principall of Persia. For which cause your Persians (sayd he) I will and commaunde you, to resort hether euery man furnished and provided of his booke or bill, which charge geuen he brake by the assembly.

Now it is meete wee knowe that many sortes of people are contayned vnder the generall name of Persians. Certaine wherof Cyrus callinge togeather intyled them to rebell, which were such that of them all the rest depended.

The names of the people be these.

The

The Arteatians, Persians, Pasargadians, Meraphians, Medians: of which number the Pasargadians are the most noble and renowned : amonges whom is the stocke and familye of the Achæmenides, out of the which the kinges of Persia are alwayes chosen and elected. There be also other Persians besydes these, as the Parthelians, Derusians, Germanians, addicted to the trade of tillage and manuryng the ground. Other also that haue principall regard of grasinge and feedinge cattel, to wit, the Dayans, Mardians, Drophi-cians, Sagartians. All which ready prest with their sickles & hedginge billes, Cyrustoke and lead into a field of 18. or 20 furlonges exceedingly ouergrown and pestered with bushes, which in one dayes space they cleane cut by and caried away. Wherfore the next day followinge hee commaunded them to be present agayne euery man handsomly and well arrayed. Himselfe in the meane season gatheringe togeather whole herds of goats, sheepe and oren, all that his father had, hee slew them to make prouision of a sumptuous and magnificent banquet wherewith to feast and entertayne the whole host and company of the Persians. The next day insuinge when (as Cyrus had commaunded) the Persians were assembled and comen togeather, he caused them to sit downe in a great and large field, where as mery as crickets, they fell freshly to those chats which in great plenty and abundance were set before them. At after dynner Cyrus demaunded of them whether of the two they rather wished, the labour past, or the pleasure present. To whom they replied that there was no comparision or equality betweene them: for as no payne and misery was absent from the one: so no pleasure and felicity was wantinge to the other. Which their answere Cyrus takyng hold of presently went forwarde sayinge, My frendes and countreymen of Persia, euen so it fa- reth with you, and at such choysse and electiõ you now stand. For geuing your consent to obey and followe me: both these and many other infinite comodities shall redound vnto you,

6.

with

The deuycce of
lying to moue
the Persians to
rebellion.

The first booke

without the toylsome yoke of seruitude and slauey, but refusing my counsaile, a whole sea of miseries do dayly threaten you, not only the toyle and wretchedness that yester day you abode. Be ruled then by me and attaine your freedom, for both I my selfe am prouided by deuyne lotte and appoyntment of the Gods, by whose meanes you should enter into this paradise of blessednesse, and you in nothinge (especially in martiall courage) were euer accompted inferior to the Medes. What resteth the but that in despayre to Astyages and the tytle of the Medes, you cast off the yoke of seruitude, and become free.

The Persians long since moued with disdainne to see themselves ouertopped and kept vnder by the Medes: hauing opportunity of a captayne, with handes and feete (as they say) bowed themselves to obey Cyrus, and recover their liberty. These thinges sounding in the eares of Astyages: Cyrus by a pursuant was cyted vnto to appeare at his court: whom he returned backe againe with this answere, that his meaninge was to come verie speedily and somewhat to sone for his purpose. At which newes Astyages immediatly prepared a power of the Medes, ouer whom in an ill hower he placed Harpagus generall, not mynding the iniurye hee had done vnto hym. The army prepared, and the Medes & Persians meeting in the field: they which were not priuie to the purpose of Harpagus, began to fight and bicker with the enemy: the rest without offer of violence ioyning with them. Other there were, that with small resistance turned their backs to the Persians and fled awayne.

The host of Astyages beinge in this wise dispersed and shonke in the wetting, newes was broughte thereof to the king, who in a greate heate of choller and outrage, menacing Cyrus sayd. Let the traytour bee assured hee shall not thus escape. Now be it, first of all apprehending the wise men Magi, by whose counsaile hee was brought, to let Cyrus depart, he hanged them vpon euery man, not leauing one aloue.

The Persians
rebell.

Harpagus leading the army
of the Medes
ioyneth his
whole power
with Cyrus
against Astyages.

Astyages hanging the wise
men for counselling him to
let Cyrus goe.

Of Clio.

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allue. After this he put in armour the rest of the Medes, which were in the city both young and old: with whom being present in the field. After that for a while he had abidden the might and power of the Persians, he was driuen to flee, and in the flyght was taken alyue, with the losse and perdition of his whole army. Ouer whom being now captiue, Harpagus his counsaillour greatlye insulted, with open scoffes and reproachful tauntes, omitting nothing which might gaulle and greeue him to the verie hart: laying in his teeth the supper wherin he hadde caused hym to feede of his somers flesh. For which cause hee had now made him of a kynge a bassal. Why then (quoth Astyages) dost thou now challenge the dead of Cyrus to thy selfe, who alleaginge on the other side that it was his deede and done by hym, for that Cyrus was moued therunto by his letters. Astyages answered that of all men he held hym most boyd of wit and goodwill to his countrey. The one, for that hauing power to be king hymselfe, he had yelued it ouer to an other: the other in that for malice of one supper he had brought his owne countrey into perpetuall thraldome. For had it bene necessarye to haue put ouer the kingdome from hymselfe to an other, it had bene much better to haue chosen a Mede then a Persia: whereas now the Medes being nothing guiltye of that fact, were become of rulers, slaues, and the Persians that hether-to had liued in bondage were now come to be lordes themselves.

On this manner king Astyages hauinge the space of 35. years borne rule in Media: was deppriued of his seate: by whose cruelty and soze dealing the Medes came in subiecti-
on to the Persians after they had held the supremisie of all Asia aboue the floud Halis an hundred twenty eight years, sauinge the tyme that the Scythians obtayned the empyre. Afterwardes the Medes repenting themselves of that they had done, reuolted from Darius, but being overcome in battayle, they were againe perforce driuen to obedience.

Astyages taken
captiue

Astyages reigned
35. years.

The Persians by whose meanes Cyrus vanquished his graundfather Astyages, hauing the chiefe rule and domination of Asia. Cyrus doinge no violence to Astyages, kepte him in his house to the houre of his death. Such therefore was the byrth and education of Cyrus, & the meanes whereby he achieved the kynngdome: who not longe after triumphed ouer kyng Cræsus his professed enemy, of whom wee spake before: by which his victory he wan the ful title & possession of all Asia.

Furthermore the rites and customes which the Persians vse I fynd to be these. First for ymages, temples, & alters, they neuer build any, and account it great follye and madness in those that do builde them. For this cause as I iudge they think not the Gods to come of the progeny and lineage of men, as the Grecians doe. Wherefore making choysse of the highest and most lofty hyls of the countrey on the toppes of them they do sacrifice vnto Iupiter by which name they vnderstand the whole cope and vaute of heauen, geuing also lyke honor and reuerence to the Sunne, the Moone, the Earth the fyre, the Water, and the Wyndes: imputing to these alone a deuyne nature and deity, which from the beginning they haue had in honour. Notwithstanding in course of time they began to buckle and pray to Vrania: which manner they drew from the Assyrians and Arabians. Venus of the Assyrians is called Militta, in Arabia Alitta, by the Persians Metra. The ceremonies ordained by them to be kept and obserued in time of sacrifice are these. They neyther set vp any altar, or kyndle anye fyre at all, omittinge also to say or tast of the sacrifice before the immolation. Pyres, Pyters, saltcakes, they neuer vse. But as euerye one is purposed to make oblation to the heauenly powers, so leadyng his host or sacrifice into a fayre and cleane place, hee humbleth himselfe in prayer to some one of the Gods hauing his head decked with a nightcap vsuallye woyn of the women of Persia, bounde about for the most parte, and

emproned with mirtle. Weyng alwayes provided that the party which maketh the offering hold it not lawfull to pray for hymselfe only or to make supplication for any priuate or peculiar commoditye of his owne, but vniuersallye for the whole realme and multitude of the Persians, and chiefly for the king. The sacrificer hymselfe being a part and parcell of the whole number: so that in praying for all others hee prayeth for hymselfe. This also: cutting and hewing þ halowed beast into small and slender peeces, they incontinently boyled it: which done makinge diligent inquisition for the softest and smoothest grasse they can find, and especially trifolly of thre leaued grasse, they spred thereon the sodden flesh, ouer which a Magician palpeth out a songe of the beginning & childhood of þ Gods, which they accompt a most forceable and valerous incantation. Without this Magicians: They hold no sacrifice lawfull or rightly perfourmed. After this the sacrificer taketh the flesh, and applyeth it to what vse it seemeth him good. Of all the dayes in þ yere they obserue with greatest ioy and solemnitye theyr byrth day. Wherein, then at other tymes, they vse larger dyete with greater plentye and aboundaunce of meate: in so much that the richer and wealthier sorte set whole oxen, camels, horses, and asses vpon the boyde, prepared and roasted in a fornace. Such as are of meaner ability and substance celebrate their nativity to beastes of lesse quantity. Little meat sufficeth them: the greatest part of theyr prouision consistig in choise chafes and iunkettinge dishes. And those not verye tothsome and daynty. Hereof it cometh that the Persians obiect to the Grecians their short meales & quicke dinners, for that (say they) they haue nothing pleasaunt, delicate, or worth eatyng, whereby they may be allured to sitte longe at meate. Which if they hadde (no doubt) they woulde quatt theyr Stomakes to the full and seeldome or neuer arple hungrye.

The celebrati-
on of their
birth day in
Persia.

Moreover the Persians generally are very much gentle
wylde. Byng notwithstanding forbidden by the law to per-
The regard of breake or vomite in company, or to make water wher they
good maners may be seene, which maner and custome they kepe as yet.

Commonly when they haue typled so long they see a peece
The maner of of the deuill, they by and by fall into question and consulta-
their consulta- tion of graue and serious matters: and loke what is agreed
tion. vpon among their cuppes the same thenext day following
is propounded by the host of the house where the Senate
was held: and if in lyke manner they allow and thinke well
of it beyng sober, they vse it, if otherwyle, they refuse it.
On the other side what soeuer in time of sobriety hath bene
determined by them, the selfe same they ruminat and run
ouer a fressh, beyng wel moistned with wine.

If they meete one an other in the way it is no hard matter
to know whether they be equalles or superiours ech to o-
ther. For beyng of like reputation they kysse each other on
the mouth. If the one be somewhat the others superior,
after a more modest and bashfull fashon they kisse on the
cheekes. If much more set by and of farre greater regard
the base and vnable fallerth flat on the earth in honour and
reuerence to the other. Behauinge themselves with all
dutifull demeanour and curteous blage towardes them,
which are next dwellers, and neygghbours vnto them.
In the second degree embracing and making much of those
who dwell nere also and border vpon their neygghbours,
and so consequently the nerer every one is in place to them
the greater he is in friendship and familiarity, esteeming the
selues of all men the best.

To those which are furthest separte and distoynd from
them in distaunce of place they disdayne to shewe the least
poynt of ciuility, in ful accompt that of al men liuing there
is none lyke vnto them selues in any thinge, and as euerye
man hath nerest propinquity to them in place and neigh-
boure

bourhood so they becom hym to extell others in vertue and
good liuing, making least accompt of those that dwell fur-
thest of and most of themselves.

Furthermore in the tyme of the Medes empyre, certayn
families exercised mutuall gouernment, that is, were ru-
lers ouer some and ruled by others, for the Medes gene-
rally weare rulers and chiefly ouer those that dwell next
them: who in like sort had the ouersight of such as bordered
vpon them: to whom also in order was permitted the rule
and moderation of others. Like to this manner of
gouernment was the loue and familiarite that was also
of the Persians, alwayes louinge those best that were their
neerest neygghbours. Of all countreyes in the world the Persi-
ans are most delighted with forrayne and outlandish ma-
ners: wherfore leauing their owne countrey besturd, they
put themselves in Medish attyre, deeming it better & more
seemly then their owne, wearyng vpon their hands a kynd
of phatyr or stomacher bled of the Egyptians. Moreover
they are drawen with all kynd of pleasure & delight which
they can either inuent themselves or learne of other: learning
of the Grecians to be in loue wth beautiful boyes. They wed
many virgines, & woo more concubynes. In the next place to
strenght & balliaunt courage, they make most of him that hath
most chyldre, who annuallly the king indueth wth a great reward
as though he had atchined some notable act. Their chyldre
from 5. yere old til they come to 20. they trayne & bryng v^y
in 3 principall things in ryding, in shoting, & speaking truth
The childe neuer cometh into the fathers sight before he be
5. yere old, but is brought v^y priuily among the company
of women, to the end that if the childe dye before he aspyre to
that age the father may conceaue no griefe or sorrow for the
same. Which custome truly I greatly comend: as also this
that it be not lawfull for the king for one offence to bereaue a
man of his lyfe: nor for any of the Persians to practyse cruelty
v^y his family being moued thereto by one only transgressiō

But teaching vppon the cause if by good aduysmentes
he founde more and greater faulces committed then duties
performed: then to geue the byrde to hys anger & worke
hys wil. Besides they are in opinion in hys countrey, yno mā
at any tyme slew his owne father: but that the child so do-
ing vppon examination and tryal had of hys byrth is awaies
found to be a bastard and chawling.

Thinkinge it a thinge impossible that the naturall childe
should euer aduenture to breke the destruction of his owne
and lawfull syre. What beuer is dishonest to do that also
they esteeme vnseemly to speake: But of all thinges they
accompt it most abhominable to lye: and next to that to bre-
much in debt: both for many ocher respectes, and chieflly be-
cause they thinke it scarce possible for him that oweth much
not to dissemble and lye much, if any one be infected with le-
prosie, or other wyse distained with uncleannes of the body,
he may not come within thre paces, or be the company of a-
ny Persian, alleaging that for offence and transgression he
gagnt hys name they were punished and attayned with such
diseases. And if happily it befall a straunger or foreyner to
be taken with such like sicknesse, they banish and expell him
the countrey: for the same reason also chasing and skattinge
all Pigeons and doves out of the circuitte and compass of
theyr region. It is open blasphemie with the same people,
(not onely repugnant to good maners and ciuility) to pisse
or spitte into any brooke or riuer, likewise to wash his
handes therein, or any such lyke, wherof the water may co-
cease any maner wysh or corruption: verpe deuoutlye and
with great religion, pelding worship & honour to hys flouds
& riuers. This also is petuliet to hys Persians, which nor mar-
ked by them, is knowe of us, hys all the wordes in theyr lan-
guage which consist of 4 or more sillables do commonly end
in one letter: which letter the Dores cal San the Iones Sig-
ma. And if we loke more narrowly into theire speech, and
note that mel we shal fynd not onely some but all the names
of

of the Persians to haue their termination and endinge alke
which for hys I knowe it assuredly I am not afraid to auouch
it constantly, being in halfe a doubt in like sort to awarrant
& beare out the truth of those things which the same people
are sayd to obserue about the dead bodies of their countri-
men, whom (as the rumour is) they neuer burye or intumu-
late before such tyme as either by dogges or foules of the
aire, they are drawen and haled about. Which thinges that
their wisemen doe, whom they call Magi, I dare vndoubt-
edly asseyme, because they manifestly do them. The Perli-
ans therfore inrowling and wrapping hys dead body in wyre
they afterwarde interrupt and lay it in the graue. The
Magi do much dissent and differ from other men: beyng al-
so vnlyke and diuerse in their customes from the priestes of
Aegypt. For the Aegyptian Priestes refuse to defyle and
pollute themselves with the slaughter of any creature, sa-
uing of those which they sacrifice to the Gods. But hys Per-
sian Magi are not squeemish or dainty to imbrow their handes
in the blood of any liuing thing what soeuer, onely excep-
ted a man or a dogge esteeming it in maner of a conquest to
be noted for a common kyller and destroyer of Ants, Ser-
pentes, byrdes, wormes and such lyke, wherin they great-
ly glory. Sufficeth it now of the Persian fashions and or-
der of liuing to haue spoken hether to, estones making re-
course to that from the which we haue somewhat digressed.

The people of Ionia & Eolia hearyng hys Lydians with so
fmal endeuour and welny without blowes to be conquered
by the Persians put in ambassage to Cyrus certayne of the
chiefe peares of either countrey offering to stand at hys same co-
ditiōs to hym as they did before tyme to Cræsus. To whose
suite & humble petition Cyrus made answer by this si-
militude or apology. A certayn fisher (quoth he) beholding
in the sea great plenty of fythe began to play very pleasantly
on his pype supposing hys at the sweete sound of his harmo-
ny hys fish would haue leaped out to the land: but frustrate of
his hope, in a great heathen cast his nets into hys sea & such like
a greate

The people of
Greece offer
themselves to
Cyrus to do ho-
mage.

a geate number drew to shore where seying them leape and play vpon the dry ground: Nay now (quoth he) you daunce to late, seying y when I pypped before, you refused to come. Which speech he vsed for that hauing before tyme disdained his gentle offer beyng sollicitied by him to reuolt from Crasus to the Persians: Now when they sawe the worlde chaunged, & the euent of thinges not answearable to their expectation, they made offer of their seruice, and signified themselves ready prest to do hys commaundments: wherefore moued with displeasure agaynst them with this brieue answere he sent the away. The people of Ionia hearyng this, repayed euery one to their owne cityes, to fortify and make strong their walles. Hauinge before by a generall counsaile or Synode assembled themselves in Panionium where they all mett sauing the Milesians whom Cyrus receyued into fauour, vnder the same condition as he had taken the Lydians, to the rest of the Ionians it seemed best by common consent to send legates into Sparta, almy to perswade the Lacedaemonians of their present estate as to craue & imploye their assistance. The people of Ionia vnto who the temple of Panionium both belong, haue their places of residence and abode so pleasaunt and delectable, that what for the excellent temperature and mylonesse of the ayre and deuyne benefyte and commodity of the mountaynes, there is no people in all Greece comparable vnto them. For neither the hygher region nor the lower, nether y East cometh, nor y west approacheth any thing nere to y excellency therof, y one beyng for y most part very coulde or to much ouergone w water: y other (that is to say y higher coast) burnt by & pestered w heat, and dust. The language vsed in Ionia is not all one, but reduced and brought to 4 sundry proprieties & formes of speech Myletus y chiefe city amongs the, bounding to the south, & after y Myrus & Pryene situated in Caria vse all one tolig. But y cities in Lydia (to witt) Ephesus, Colophō, Lebedus, Teos, Clazomenæ, Phocæa: albeit they agree not in speech w the places forenamed, yet betweene

twene themselves they speake alike. The residue which are three: two are Miles, Samus & Chios: one in the mayne called Erythræ, doe differ much in phrase and manner of wordes. Chios & Erythræ iumping in one, the other which is Samus challenging vnto it selfe a diuerse & straunge form of language from the rest: wherby it is euident, that theye speech is qualified by 4 sundry differences.

Of these people were the MILESIANS who vnder coloure and pretence of feare came to league and couenant with Cyrus. As for those cityes that were incompassed by the sea, they had lesse cause to feare & more to lue in greater security then the rest. Both for y the Phæneians were not yet tributary to the seat of Persia, and the Persians themselves were vnaccustomed to sea battels & vsed no shippes. The same for no other cause then that they knew the Grecians to be weake and mightles, and of all the rest, the Ionians to be of least power and smallest valure, withowt & alienated themselves from the other cityes in Ionia. For as much as setting Athens aside there was noe cite of principal fame in all that coast. So y both other regions there inhabitaunt, and also the Athenians flatly renounced to be called Ionians many of them beyng ashamed of the name. wheras contrariwise the 12 citices are not a litle proud thereof greatly vaunting themselves vnder the tytle of Ionians wherefore hauinge once called them selues Paninoi, they built also a temple, intyling it after their owne name Panionium, decreeing and consenting neuer to admytte any other to the society and fellowship of the same. Neyther was ther any very desyrous to be made partakers therof sauing the Smyrneans. The lyke thing happened to the Dorians that inhabite Pentapolis which before was called Hecapolis, who by the generall decree and ordinaunce of the rest, are not suffered to inioy the libertyes of the palatce Triopium.

Excluding therfore certayne of their owne natyue people for

The difference
of speech in Ionia.

For the violation and breach of a law or privilege belonging to the temple. For in the games of Appollo Triopius terrayne three footed stooles beyng appoynted for hym that wan the price (which neuertheles it was not lawful to carry out of the temple, but in the same place to make dedication therof to the god) one Agasicles of Halicarnassus attayning the victorie strayed cursye with the law, and taking away the stole with him carped it home to his owne howse: For which deed þ 5 other cityes, Lyndus, Ialissus, Cameirus, Col, and Cindus. sequestred Halicarnassus beyng the first from the right and freedome of the temple: leuyng a mure or peine vppon the whole citye, for the bold enterprise of their valerous champion Agasicles howbeit the Ionians seeme vppon good ground and iust consideration to haue parted their countrey into 12 cityes refusing to amplify and augment the number beyng iust so maney partes of Peloponnesus, wherin that tyme they dwelt, euen as now also the Achæans, who drave and expelled the Ionians out of their proper seat are iustly deuyded into so many partes. The first and principall wherof is named Pallena: after whiche are recounted Aegyra and Aaga perpetually washed and moyfined with the pleasaunt streame of the riuer. Crathis which is also called Italicus. In the next place are reputed the cityes Bura and Helice, whether þ Ionians discomfited in battayle by the Achæans fledde for succoure, next vnto Helice are these Aegion with the people called Rhypes, also the Patrenses, Pharenses, and the city Olenus, by the which scowzeth the swift and maine riuer Pyrus. Last of all Dyma and the Trytæenses that dwell in the middle tracte of the region. These are the 12 seuerall and distinct parcels of Achæa: which afore tyme were held and possessed by the Ionians, who for the same cause onely, and none other kept the number of twelue Cityes, without desyre to multiplye or increase the same. Whom precipuallye notwithstandinge and aboue others to call Ionians yt were
Grea

great madnes, since the people Abantes also are of the proper lineage and naturall stocke of Ionia, which neuertheles haue estranged themselves from the name of Iones. Lykewylse the Minyans intermedled and mingled with the Orchomenians, the Cadmæans, Dryopians Phocenses, Molossians, Arcadyans, Pelasgians, Dore, Epidaurians, & many other nations confused and ioynd one with another. Of which number they that went out of the court or castell of Athens named Prytanæum and reputed themselves the noblest and most principal of the Iones (at what tyme, being singled from the whole multitude of the Athenians they went to dwell in an other prouince) had with them no wiues of their owne: in steed wherof they vsed certayne women of Caria, whose parentes they had before tyme slayne. By reason of which slaughter þ daines of Caria, toke a solenne vow (which they likewylse caused their daughters diligently to obserue) neuer to sit at meate with their husbands, nor call them by their own names. For that hauing cruelly murdered their fathers, their first husbannes, & their sonnes: they had also haled the poore widowes much agaynst their willes, to their vnchast and fylthy couches.

All which thinges were done at the city Miletus in Ionia.

Furthermore the kinges of Ionia and such as weare aduanced to the sumpryme regiment of the countrey: were partly of Lysia comen of the lyne of Glaucus sonne of Hippolochus, and partly selected and chosen out of the Citie Pylus, drawing theyr progeny from Codrus sonne of Melanthus. Notwithstanding the name and tytle of the Ionians, they most willingly holde and embrace, of whom wee spake before: and in very deede are naturally so: howbeit not they onely, but all the rest which comming of the Athenians kepe and solemnize the festiuall dayes called Apaturia, are subiect to the selfe same name. Which custome of celebration, is vniuersally held and obserued of all besydes the

the Ephesians and Colophonians, who by means of a murder committed, are prohibited and restrayned thereto.

Now it is meete we know that Panyonium is a certayne holy and religious place in Mycale inclynge to the North dedicated by the whole countrey of Ionia to Neptune, surnamed Heliconius. Mycale is a promontory or high place lying in the firme lande towards the sea, the walle syde wherof pertayneth to the ysle Samus. To this mountayne the people called Iones assemble and gather together, to performe the ceremonies of immolation and sacrifice, which they call by the name of the place Panionia. It is to be noted also, not onely in the solemnity of Ionia, but in the feastes & religious dayes of al the Græcians, how like unto the name of the Persians they end all in a letter.

Of the cities
of Acolia

We haue heard then of the cities of Ionia, what & how many in number they are, it followeth, that wee speake of those that are in Aolia which are these Cumæ, which is also called Phryconis, Larissæ, Newalle, Teuus, Cylla, Notium, Egyroessa, Aegæa, Myrina, Crynia. And these eleuē were the auncient cities of Aolia. Hereunto was added in in tyme past Smyrna, a city belonging to this regio, which now hangeth as it were betwene the Ionians and Aolians, and is reckned for part of neit her. Otherwys (as we see) both the nations had bene equall in the number of cities. All the townes of Aolia are spred in the mayne in power and dominion going beyond the Iones but in the temperate calimnesse of the ayre comming farre behynde them. The occasion & meanes wherby they lost Smyrna was this. Hauiug entertained the Colophonians dryuen from their countrey by ciuill tumult and sedition: the people of Ionia bearyng grudge and malice towards them, lay in diligente wayght to surpysse and take their city. Which thinge they did at such tyme as the Smyrneans were builed in the solemnising of Bacchus festiuall, which they vsually kept without the city. The Iones therfore when euery one went out

The losse of
Smyrna.

stale

stale priuely into the city, and shuttinge the gates helo possession by violence. Which thinge beyng knowne and speedy helpe petyed from al partes of Aolia, they fel to condition & restoring to the Smyrneans all their necessaryes and movable goods, yet shoulde bee lawfull for them to hold the city in peace: wherunto the contrary part hauing geuen their consent it was agreed by the eleuen cities of Aolia to deuyde the rest betwene thē, eueryone making choyse of their owne citizens. Such therfore and so many in number are the cities of the maine, excepting those that inhabite Ida, which are not referred to the former accompt.

This also: Lesbos is impeopled with fyue sea Cities planted in plandes: hauing once also possessed the sircle called Arisba, with the Mephyrneans, seduced and withdrew from the rest, as alied to themselves in kynred and lynceage.

There was also a city founded in Tenedos, and an other in the place called the hundred Iles. Now the people of Lesbos and Tenedos with the rest of the Græcians inuironed by the sea, had no cause to bee dismayed or troubled. But the other cities of the land determined to take such part as the Iones did and to follow them. Therefore the ambassadours of both nations in short space landing at Sparta: they chose one Pythermus a Phocæan to be the mouth of the rest, and to reueale their suite to the Lacedæmonians, who at the same of the ambassadours arryuall flockinge together in greate heapes, Pythermus stoode forth & in many wordes moued the Lacedæmonians to imploy their ayde & assistance to succour the rest: but they geuing litle eare to his talke without purpose to moue one foote in the behalfe of Ionia sente them away. Pythermus and his company in this wise repulled, made speedy returne to Ionia. Whombeit the Lacedæmonians despyous to vnderstand the successe of Cyrus, and the Græcians sent forth a bragandyne or shippe of espyall to pryue and listen how all thinges wente.

Who

The first Booke.

Who beyng todaynlye driuen to thore at Phocæa spyed one Lacrines the stoutest champpon in the rout of Sardis, wher king Cyrus made his abode to geue hym to witt from the Lacædemonians that he should not endamage or abuse the Grecians any way vnder payne of theyr, heauye wrath and displeasure.

Cyrus hearyng the bold message of Lacrines, demaunded of certayne Grecians that stode about him, what maner of fellows the Spartans wete, and how manye in number, which after he vnderstode he made hym this answere.

Cerily (my friend sayde he) I neuer stode in awe or feare of those which in the middest theyr cite have a boyde place wherby mutuall othes, fayned bowes, and protestations, they defraude & coline each other: whom if the Gods spare me life I wil one day cause to leaue of the regarde of other mens miseries and bewayle their owne. Which wordes were vttered by Cyrus in mockage and derision to all the Grecians, for hauing such wyde and wast marketplaces, for open sale and marchaundise. For the Persians neyther haue any such place for erchallige and chapmandry, neyther are troubled at any tyme with buyinge or selling.

After this leauing the rule and gouernment of Sardis to one Tabalus a Persian: and hauing in like maner geue one Pactyas a man of the countrey of Lydia in charge with the goods of Cræsus, and the rest of the Lydians accompanied with Cræsus, he toke hys voyage toward Ecbatana, the chiefe cite of the Medes and hauing no greate regarde of Ionia, albeit they were fyt to bee dealt withall (as scanning more sedious in his heade touching the Babilonians, Bactrians, Sacans, Egyptians, all which he determined to assaile by warre) hee sent agaynst the Iones some other of his capteynes. Being newly departed from Sardis Pactyas caused the Lydians to rebell from Tabalus, and the Persians, and hauing in hys custodie all the wealth and trea-

Of Clio.

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sure of Sardis he toke sea and leaued a power offhyed soul-diours, procuring the helpe and supply of all the ctyes lying on the thore. Who beyng moued by his earnest intreacy ioynd with him: and remouing hys tentes to Sardis, forced Tabalus to take the tower for hys defence and sauегarde, where he planted his army in a siege against him. Tydings hereof beyng brought vnto Cyrus, who was yet in his tourney, he turned himselfe vnto Cræsus, and spake on this maner: When wil it be D. Cræsus (quoth he) that I shall be quiet & haue nothing to do: wil the Lydiaus neuer leaue of to trouble me and themselves in such wyse: were I not best to make slaues of them and kepe them vnder by miserable thralldome and bondage: For in this that I haue already done I am not vnlike to hym that hauing slayne the father, taketh pity on the children. Forasmuch as I haue led thee awaye captiue beyng more then a father to the Lydiaus: and restored to themselves theyr cite againe. So that I cannot but greatly maruaile what cause mighte moue them so todaynly to cast of obedience and become disloyall. Cræsus fearyng least in his fury he would haue beate down and defaced the cite: began thus (and sayde) most worshippe Cyrus thou hast spoken very well and wisely: yet neuertheless it behoueth thee to moderate thine anger, and not to suffer a cite of so great fame and antiquity to be wholly ouerthrowen: whiche (the Gods doe knowe) is all together innocent both of the former offences that were done agaynst thee & of the presente treason which is now in hand, the first trespass (o kunge) I did my selfe, and I smart for it: the second hath Pactyas done, and let him fee the price of it. But to the Lydiaus (noble prince) shew mercy & compassion, and fynd some meanes by infeebling their strength to preuent their courage, and to take from them all occasion of treason hereafter.

Command therfore that no man amonges them be founde to keepe any watlike weapons in his house: or dayntinge be-

shes that auorde their coats they wore cloakes, drawing
 on their fete pumpes and buskins, inioyned them to bringe
 by their children in playing on the cithren, in singing, in kee-
 ping of tauerne and vintage houses: and vndoubtedlye
 thou shalt see that of valiant men and warlike people they
 will shortly become effeminate and like vnto women: &
 there shal be no cause to feare least ever hereafter they rise
 agaynst thee. These things Cræsus put into his head, thin-
 king it better for the Lydians to liue in this sort then to bee
 commonly solde for slaues and vassals, knowing that if in ease
 he had not framed a very reasonable deuple, he could neuer
 haue remoued Cyrus from his purpose. It is also to bee
 thought that he feared least the whole nation of the Lydi-
 ans should be cleane rooted out and destroyed by the Persians
 if escaping this at any tyme hereafter they sought to rebel.
 Cyrus right glad at the counsaile and demyle of Cræsus,
 gaue him promise to do thereafter, wherfore callinge vnto
 him Mazares a captayne of the Medes, hee warned him to
 charge the Lydians with the accomplishmēt, and perfor-
 mance of all those thinges that Cræsus had told hym: with
 a straight commaundement to let none of those escape vnsold
 for bondmen which had accompanied the Lydians in the as-
 sault of Sardis. As for Pactyas the principall, he commaun-
 ded him to be taken and brought alive. Which thinges af-
 ter he had left to the discretion of Mazares, hee proceeded
 immediatly towards Persia his native countrey. Some
 Pactyas hauing knowledge that the army drew nere, ray-
 sed the spege and fled to Cumæ, whom Mazares speedily ar-
 rived at Sardis, and hearing him in the rest of his company
 to be banished away. First of all bound the Lydians diligēt-
 ly to performe all those thinges that Cyrus had commaun-
 ded. In the next place sending messengers to Cumæ to wil-
 them to render and yeld by Pactyas. The Cumæans toke
 counsaile together & decreed to send Branchyde to þ God
 inquiring of him what was best to be done. For as much as

in þ place rested an oracle very auncient & of long continu-
 ance, which sensibly þ people also of Ionia & Eolia did vse
 and frequent. This prophēcy was situate in a certayne fielde
 of the Milesians about the hauen Panormus whether þ Cu-
 mæans at this time sent for aduise in their assayes, demas-
 ding what they might do in this case þ might seme most ac-
 ceptable and approued to the gods. Answer was made þ
 Pactyas should be restored to þ Persians: which the people
 hearing and thinking it wisdom to obey the oracle, were
 fully mynded so to do. Howbeit, the more part of the ben-
 dyng & incluyng hereto one Aristodicus borne of Heracli-
 des, a man of no small account amongs the, either for þ hee
 beleued not þ oracle or mistrusted þ messengers þ were sent
 vnto it, earnestly withstood it tooth & nalle, in no wise suffering
 þ Cumæans to obey the voyce & suggestion of þ God, wher-
 vpon it came to passe þ other messengers were sent the se-
 conde tyme, to wit þ priestes & religious mē of the cite, A-
 ristodicus himselfe makinge one of the company, who beyng
 come to the place where the god held his seate, humbly be-
 sought hym in these wordes. Ther came vnto vs (O king)
 a certayne Lydian named Pycyas prostrate in all humili-
 ty, ptefully crauing & beseeching vs to saue & assist him frō
 the violent & cruel hands of his spiteful & enraged enemies
 two (asbeit exceeding the might & power of þ Persians:) yet
 haue not deliuered him, vntil we vnderstoode of thy diuine
 wisdom what pertained to vs to doe in so doubtful a case.
 Hauing ended his speach, he receaued þ like answer as be-
 fore, þ Pactyas was to be yelded into þ hands of the Persians:
 wherball Aristodicus being angry of set purpose wrought
 this fact. As he walked about þ temple certain yong spar-
 rows & other birde þ built there he toke out of their nests
 & sodainly a voice was heard out of the inner part of þ tem-
 ple saying: thou wicked & malicious wretch what mak'st
 thee in this sort, to spoile þ nests of my innocēt suppliantes,
 wherunto Aristodicus answerpng: (O king quoth hee) dost
 thou

thou so greatly fauour and regard those that flye vnto thee for succour, and yet biddest the Cumæans to deliuer Pactyas into the handes of hys enemyes: To which the God replying. Truly, sayd he, I bid you all goe to the deuill, and neuer hereafter to sollicite this oracle about the restoring of your suppliantes. The Cumæans certeyned of this last answer were determined nether to giue vp Pactyas to be slayn of the Persians: nor yet by keeping him stil to hys Cyrus to the subersion and ruine of their citey. Wherefore they sent him secretly away to Mytilæne. But Mazares in lyke sort making challenge of him from thence, the Mityliæans couenaunted vpon a certayne ppyce to surrender hym. Which notwithstanding I dare not auouch and verifie for that the matter came not to full issue and perfection. The people of Cumæ hadet stayng in what distresse Pactyas was at Mytilæne, sent a harke to Lesbos, where hee went a boorde and was speedely landed at Chyus, where hauing taken sanctuary in the gardian temple of Mineria, he was neuertheles haled out violently by the Chians, & geue to his enemyes. The Persians gaue in reward to the citey Chius a certayne field of Mysia named Aetarnæus right ouer agaynst Lesbos.

By this meanes was Pactyas in warre with the Persians, when oportunitie serued to be geuen into the handes of Cyrus. Neuerthelesse of the fruites, and increase of Aetarnæus, for a longe tyme after the people of Chius, neyther made any barly cakes to offer to the gods, nor wrought any ppaast of y meale thereof for iunkets & banquetting dishes. And in bryefe what soeuer the ground yelded they flatly abolished from the seruice and worship of the gods. Pactyas beyng betrayed by the Chians, Mazares without further delay lead his army agaynst those that had ministred ayde to hym in getting the citey, and conquering the Pryenyses, he began to wast and depopulate the fieldes of Mæander, geuing the whole pray and booty to his souldiours.

Which done, in semblable manner he gaue the onset to
Magne-

Magnesia, and lastly attached with extremitie of sickness, finished hys lyfe. In whose freed Harpagus, who was also Mazares dyg, a Mede, guided the army. This was hee whom king Asti. Harpagus was ages intertayned with a banquet of his sonnes fleshy: and by made generall whose meanes Cyrus before tyme aspyred to the estate roy. in his freed all. To hym the chiefe gouernment of the army was nextly committed: who comming into Ionia, intrenched many cityes and tooke them. For hauing first of all compelled the to vse the refuge and defence of their walles, he raysed bulwarkes agaynst their towncs, and with small force caused them to yeelde. In which manner he wanne Phocæa, the chiefe citey of the Iones, the people whereof first of all the Grecians wanted on y sea in long and ample voyages, synding out and dyscrying both the countreyes themselves, Adria, Tyrrhenia, Iberia, Tarræssus, and the nextest cutt also and reddest way of nauigation to the same. At which tyme they had in vse no beaked or snouted shippes armed with a ppyce or steele of iron, but smaller and lighter vessels dyuied with qerres aptere. These at their first arryual to Tarræssus, were very welcome to y king whose name was Arganthonius and by whom the kingdome had bene gouerned 80 yeares, liuing by the space of 120.

Who made so passyng much of the Phocæans; and shewed them so curteous intertaynement, that he left it in their power to chole any part of his kingdome to inhabite; wherevnto not able to allure them by any perswasions, and hearyng by them how the power of Harpagus dayly increased, hee gaue them an infinite summe of moneye to muryon and compassse about their citey with a wall. The circuit of their wall beyng no small number of furlongs in scope and compassse, framed & compacted of greate and huge stones layd together in singuler cunning: by this meanes was y wall of the Phocæans builded. Agaynst whos Harpagus incyding his power gaue sterle & myghtye assault to the citey, geuing them

them vnderstanding withall that it should suffice and content him if they would throw downe but one fortres or gar- dure of their wall for himself to build an house on. But the Phocæans abhorring nothing more then seruitude & losse of liberty, required of him one dayes deliberation in the cause, and for that whyle to reclayne his armye from the walles Harpagus (albeit as he sayd) hee verue well knewe what they meant to do neuerthelesse, graunted them space to breath and bethinke themselves. The army going from the city forth with the people of Phocæa with their wiues and children and all their substance tooke sea, in shippinge besides all the images of theyr temples and gasses offered to the gods, lauing those that were of iron or stone or onely painted and wrought in colours. Which done with al their carpage they sayled into Chius. Phocæa left desolate without any liuing creature in it was þ next day take by the Persians. The people wher of hauing cheapened of þ Chians þ Ile Oenulæ (who refused to sel them fearing least þ mart and custome of marchandize shoulde bee translated from their owne Ile, thither) departed thence into Cyrius. Where twenty yeres before lead by a certayne prophete they had founded a city named Etalia. Whyle these things were doing Argathonius the Tarcesian kyng dyed. But þ Phocæan, holding their course toward Cyrius turned out of the waye and came to their old citye where they lue the garrison and power of the Persians planted there by Harpagus for the possession and custody of the Citye. Curlinge & banning those with most blasphemous and execrable speeches which shoulde seeke to leaue theyr compaigne and turne behynd. Wherein withall taking a fiery wedge of boat iron, they cast it into the sea, deeply vowing neuer to retorne to their city Phocæa, before the iron ryunge from the bottome of the water shoulde fote aloft and swimme one the toppe. Whombe it launchinge towardes Corsica: the halfe part of the rowt were

were moued with a great longing and desire of their countrey, and the maners and customes therof, insomuch that many of them without regard of their oth, returned backe to Phocæa. Others lead with a greater care of theyr late bow, leauing the Illes Oenulæ, went straight to Cyrius. Where beyng come on shore, for terme of 5 yeres they ioy- ned felowship with other their countreyemen which before tyme were shied from the city to inhabite that place, making ordinaunce and appoyntment of diuine service and honour to the Gods. Neuerthelesse beyng accustomed in manner of enemyes by open pillage to spoyle and destroy the fields of their neighbours round about: the Tyrrheniās and Carthaginians determined by common consent to encounter them by power of warre hauing furnished to the same end a flecte of Nauye of threescore shippes. The lyke number on the other syde beyng prouided by the Phocæans, wel stored and replenished with souldiours they set forth to meete the enemy in the sea called Sardonium. Where ioyninge in battell the Phocæans obtayned a victorie much lyke vnto that of Cadmus. For of threescore vessels fourty beyng sunk and ouerwhelmed in the sea, the other twenty were so mangled and torne, and the noses and stemmes thereof blunted and beaten backe, that they serued afterwards to small vse. Retiring therfore to Etalia they toke theyr wiues and children with the rest of their wealth as much as coulde wel lye aboard and remoued from Cyrius to Rhegium. The men wherewith the drowned shippes were filled, loke how many escaped the water and came into the handes of their enemies (which hapned to many) at their comyng to land wer stoned to death. Insuing which murder they cattell & people of the Agilleans, as manye came into that place where the men of Phocæa were stoned were ether scorched and blasted all with lightning or attached with extream fure & madness. For which cause the Agilleans willing to make satisfacti.

satisfaction for the offence, sent to Delphos, where Pythia commanded them to do all those things which they hold and observe to this houre: annuallye performinge to the Phocians that were slayne the solemn pompe of funerals requies with a game of wrestling and exercise of the body. Such was the event and successe of those people after they forsooke their countrey Isole. Of which rout and companye they which escaped the vynt of battell and cut the Seas to Rhegium, planted a city in a fildes of Oenotria, called Hyela: beinge therto moued by the aduise of one Polidoniares, a manne very well esteemed and thoughte of in all the lande of Phocæa. In this manner did Fortune deale with those that dwelt in Ionia.

The very lyke thing chaunced to them that held the cite Teios: whose towne by meanes of a bulwarke cast by agaynst the walles beinge at a poynte welmye vanquished and overcome by Harpagus, they passed the seas into Thracia, synishinge the cite Abdæra in the same place: the foundation and ground whereof was fyrst layed by Temestus Clazomenius. Now see it, not introyng the fruite and due guerdon of his labour, hee was prynced thence and expelled by the Thracians. Albeit, the men of Teios in the selfe same cite of Abdæra haue hym in honour and reputation of halfe a God. These people onely of the whole nation of Ionia moued with hate and disdain of bondage, left the places, where they all were naturallye respaunte, and soughte forrayne and strange countries. The rest remaininge (except the Milesians) tooke heart at grasse, and soughte both stoutlye and valiantlye in the behalfe of their landes and liberty.

But the fortune of warre proceedinge agaynst them, they came into captiuitie. And abidinge still in their owne seates, yea as they were commanded. Onely the Milesians (who were in league with Cyrus and the Persians)

as the

as was sayd before, were quiet and voyde of trouble. By this meanes was Ionia the second tyme bereaued & spoiled of their libertie. The people of the Iles perceyuinge the mayne land to bee all vnder the dominion and rule of the Persians: fearyng the worst yelued themselves to Cyrus to be at his pleasure. Now the Ionians albeit in very miserable estate and condition, yet vsing their olde haunte and accustomed meetinge at Panionium, the same is that one Bias a Prienian gaue them such counsaile, as had they pursued it with diligence, they had liued in the most happy and blissetful estate of all the Grecias. His aduise was this, that the people of Ionia abandoninge their owne howses & places of habitation, should imbarke themselves to Sardinia, and there for their whole multitude to build and erect a city to be helde and inhabited by them al in general which doinge they might cast off the yoke of the Persians, and hauing in their dominion the greatest and most principall of all the Iles, might also hold the chiefe rule & dominion ouer all the rest. This was the counsaile of Bias, to the poore afflicted Iones.

Not much inferiour to this was the graue aduise and sentence of Thales whereby he prouoked and stirred by the people before their captiuitie to the institution of one generall parliament to be commonly held at Teios both for that city was situate in the middle part of the region, and that the other Cities rounde aboute, mighte neuerthelesse bee reckened as tribes appertinēt therto. This was the wholesome doctrine & wise counsaile geuen by these 2 learned sages to the people of Ionia. Harpagus after his tryumph ouer Ionia, directed by his power agaynst the Caryans, Caunians, and Lyfians, leading with him the Iones and Aeoles. Of which number the Carians forsoke the Iles to come dwell in the mayne. For in auncient tyme they were vnder the authority and gouernement of Minos, bearyng the name of Lelages, at what tyme also they were resident in the Ilandes without rent or pension of tribute, as far as I can learne by diligent scrutiny (& hearisay) of times forpast & consumed.

The counsaile of Bias to the people of Ionia.

A discourse of the Carians.

The first Booke.

onely they were leauied at a certayne number of shippes furnished and prepared with men of armes as often as it seemed good to the Prynce.

Moreouer King Mynos inioyning a very large & ample
Dillion, very fortunate in the event of warre. The nation
of Caria was exceedingly aduanced aboue the rest in royall
fame & dignity : of whom the Gretians borrowed thre prin-
cipall thinges, first found out and deuised by them. It was
their inuention to weare a Crest or Cope on their Helmetts,
to paynt and set forth their Targets in gallant shewe & va-
nery of colours : last of all the Steele or handle of the Shilde
came likewise fro thē, whereas, before they vsed no steeles,
but hanging them about their neckes and right shoulbers,
with l-sses and thonges of leather they moued and gyrded
them to and fro. Along time after the Caryans, the Dores
also and Iones chaunged the Isles with the mayne or conti-
nent, and rowlled thē there: all which things are affirmed
of þ Caryans by the people of Creta. From whom the Cary-
ans themselves doe greatly dissent and swarue in opinion,
cōstantly auouching how from the beginning and beyonde
all memory, those seates haue bene helde by them without
chaunge or mutation eyther of name or place. In testimony
whereof they shewe the temple of Iupiter Carius, founded
at Mylassus whereunto the Lydians also and Mysians haue
common resorte as allyed to the Carians in neere kindred &
affinity. For the Carian calleth the Mysian and Lydian bro-
ther, whereof it commeth that they vse all one place of pray-
er and worship to the powers deuyne. All other nations be-
side though in tongue they differ not from thy Carians, yet
are they not ioyned wpth them in fellowship of sacrifice and
seruice to the Gods.

The people Caunij, though they fetch theyr Progeny, from Crete, yet (as mee seemeth) they rowle not in theyr naturall Nest wherein they haue alwayes bene resiaunt.

Thepp

of Clio.

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They speach of forme of phrase they haue drauene from the Caryans, or the Caryans deriued theirs from them: whereof I am not able to set downe an absolute and infallible sentence. The lawes they vse are very dyuerse and straunge, both from the maners of Carya, and other Nations. For asinuch as with them it is a very laudable custome & hyghly commended accoꝝdinge to the respect and degree of age, for men, women and chilozen to flocke together in compaynes to open feastes and banquettings. The state of theyꝝ religion and maner of ceremonies accustomably vsed by them were first taken from foꝝrayne Nations: wherewith after being wearped and discontented, they tyed themselves to þe Sayntes of theyꝝ owne Countrey. The selfe same takinge Weapons in their handes marched forward like madde men till they came to the Calyndian hilles, beatinge and swynging þe antes alleadging that they banished out of their coastes, straunge and foꝝreyne Gods. Such were the maners and customes alsoo of those people. But the Lycians most assuredly are an offsprynge and braynch of the Cretenses: for in the beginning Creta was inhabited by the Barbarians, but afterwarde the sonnes of Europa, Sarpêdon, and Minos, fallinge at variaunce foꝝ the Emppꝛe, Minos gettynge the better of his brother, chased him and all his cōfederates out of the lande: who beinge dispossessed of their seates seyled vppon a Region in Asia called Mylias, which name at this day is sometime attributed to that place where the Lycians dwell. Mylias so properly called, hauynge at that time to name Solini. During the rule and gouernance of Sarpêdon they were called by þe name which they brought with them. Which is to say, Termilias, which as yet is held and receyued of those that lyenext vnto them. Howbeit Lycus the Sonne of Pandion beinge dyuē from Athens by the rigour and violence of his Brother Agêus, and coming to Sarpêdon þynce of the Termilians: in continu-

aunce of tyme it came to passe that they tooke the name of Lycus, and were called Lycians. They accustomed themselves to the lawes of Creta, and Caria. Albeit they haue one thinge of their owne proper and peculiar: wherby as by Vadge, or cognizaunce they are seperated from other nations, in that they call themselves by the names of their Mothers not of their fathers: as if the question be demaunded of any of them what he is, or whose sonne, the manner and vse is to blase his pedigree from his mother, rehersyng belydes his mothers mother and so vppward. Duer and belydes, if a Woman free bozne couple herselfe in matrimony with a slaue or bondmau: neuertheless their Children and seede generallye shall be held and accompted free.

Contrariwise if a man free by birth and natiuitie shall soyne in wedlocke with a forrayne woman, or one that is reputed for a scalant or common strumpit, their discent and p'suee shall be alway signed with the note of infamy, and neuer be called to any degree of credite or estimation.

Furthermoze the people whiche at those tymes held the dominion of Caria without attchieuance of any famous or notable act were conquered and overcome by Harpagus. Neither were the Carians onely destitute of the glorie and renowne of noble deedes: but the rest also of the Grecians there about lurked in silence, and had their name darkened and overwhelmed with obscuritie. There kept resiautes in those places aswel others, as also the Cnydians, which were a remmaunt of the Lacedaemonians thither draywen and vertued, whose region lyndeth to the sea called Tryopium and is almost on euery syde hemmed in by the sea. The North part beyng limited with the salt waues of Caranium: the southside by the Rhodian and Simanian sea. The rest which is a very narrow straght, not passinge three furlonges in breadth: the people of Cnydus (whyle Harpagus was busied in his affaires of Ionia) thought to haue digged a way, & in
so

The people of
Cnydus their
originall.

so doing to haue brought their countrey into the forme of an Island geuyng free course and passage to the sea on euery syde. For their whole territory was within the broken circle of the Sea: soynge to the mayne or firme lande in that straght where the waters almost mette, which space they were in mynd to haue trenched throughout, wherby the sea in manner of a circle might haue his full scope and issue about the Ile, whereto employing their whole force and indouour it chaunced them in the middell of their toyle to bee taken in manye partes of the bodye, and chiefly with an extreme smarting and soynenes of the eyes. Wherupon resoluinge to send to Delphos to Apollo, they inquired of him what it might be that so greatly hyndred them to proceed in their enterpryse.

To whom Pythia made answer in certayne verses consistyng of sixe feete after this maner.

*Seeke not to saue your seate
by trenche or heaped pyle.
If mightye Ioue had pleasde
Your land had bene an Ile.*

This answer receiued, the Cnydians made holiday, & attempted no further to delue the ground. Wherefore Harpagus inuading their countrey with his army they submitted themselves without resistance. More then this, some what about Halicarnassus in the region dwell the Pedecians: with whom at the shew or appearance of any daunger or misfortune either to themselves or their neighbours, it falleth out that Mineruas Pylades hath continuallye a longe bearde: which happened vnto them three sundry tymes.

These alone of all the people in Carys kept Harpagus at length of weapon, and defended their city a long tyme, fend-
cung

eling the mountayne Lyda with principall garde and munition, howbeit in þe end they were diuyn to peele. From thence Harpagus moving bys tentes into þe felthes of Xanthus was encountered by the Lycians. Who albeitt they were fewer in number, neuertheles hardened themselves to all extremity & with māful courage sustained the mighte and puissaunce of their enemyes. Who preuayling against them at the last made the tō recople and take their Citie. Whereinto being entred, they toke their wiues Children, and all their substance and shut them vpp into the Towre or castle of the city, and setting fyre to the same without pity or regard they burnt them all. And immediately after binding themselves with a most horrible and dreadfull othe, they closed the seconde tyme with their enemyes: with whō they persisted in valiaunt fight: so longe as one man of their number remayned aljue.

All the Lycians which are called by the name of Xanthians, and foreiners and arriues from straunge places, except 40 families, which by fortune at þe same tyme being oute of the city escaped death. By this meanes came Xanthus into the handes of the Persians. In like manner also the city Caunium was taken by them whose people for þe most part followed the example of the Lycians. Harpagus therfore hauing added to the seate of Persia all the cities the lower: the superiour and hygher partes thereof Cyrus by his owne proper Mart and valiaunty had overcome and banquished leauing no part of the same free and vnsubdued. Wherefore in presence we will leaue of to speake of the rest of their noble actes & deedes, letting passe many thynges wittingly for desire to reueale and displaye those thynges which to them selues were most labour some and difficulte and deserue to bee prynted in eternall memory.

Now when king Cyrus had brought into his power all the nations that lye in the mayne, he leuied his whole strength against the Assyrians. There be many and great cities of Assyria

of Assyria, but aboue all one especiall and principall, both in defence and dignitie surmounting the rest, by name Babylon, where after the occasion and ruine of Nynus was planted the seate and palace of the greate kinge. This cite had the foundation and being in a wonderful huge playne: and was builde and contriued into a foure square forme: euery side thereof conteining in length an hundred and twenty acres. Whereby it is euident that the circuit and compass of the whole city amounted to the summe of 480 acres of ground, so greate and of so huge bygnes and amplitude was the mighty cite Babylon. Moreover within the walles faire and beautifull passing measure, garnished & set forth with rich and sumptuous buildings, as no Cite whereof we haue notyce approacheth any thinge to the incomparable dignity of the same.

First of all it is cast about and compassed with a wyde and deepe Ditch filled and implet with water, in the nexte place is rayfed a wall so royall cubits in thykenesse and 200 in heigh: a cubite royall contayninge thre syngers more then the bulgare & common cubyte, which we vsually follow in measuring. It shall not be impertinent to þe matter to shew and declare to what vse & seruice the earth was imployed, which was cast and boyded out of the trench, as also in what maner and forme the wal was builde.

Of the clay cast out, and clenfed from the ditche were drawed and framed certayne bricke, which arsyng at length to a great multitude they were dyed and burnt in a kil or foynace.

Afterwardes closing the same together with moxter betwixt euery thirtieth course or row of bricke they layd þe toppes of canes or reedes dipped and steeped in boylyng lyme, and first of in this manner they curbed and garded about the brinckes of the mote to a list or hemme of bricke obseruing also the selfe same arte in the frame and worke-manship of the wal.

On the toppe of the wall along the edges and margences therof were built & situated certayne smal houses one frowe bygh facing and ful opposite one to an other, betweene euery of the which was so much space and distance, as a carre might haue gone betweene them.

Through the walles ther opened an 100 broad gates for passage and ingresse into the cite all of brasse, with postes and hynges of the same. Eycht dayes iourney from Babilo is placed a cite called Is, fast by the which floweth a riuer of no great bygnes, named also Is, caryinge his streame into the floude Euphrates: This seely brooke scoweth through his chanel greate plenty of lyme wherof they had principall vse in the building of the walles of Babilon. Of the forme and description wherof sufficeth it thus to haue spoken. Now be it, it behoueth vs to vnderstande that the cite Babylon, is cutt and sundered in twayne by the mayne streame of the riuer Euphrates: which is very great deepe and swift of course and takinge bys first yllue from the mountaynes of Armenia, breaketh at the length and emptyeth yt selfe into the red sea.

The partition of the walles made by the intercourse of the riuer, shootes bypon the bankes on eyther syde, which are breasted out and fortifyed with a countremure of bricke to kepe the waters from flowing into the cite. The Cite it selfe is replenished with houses four storyes in heichte beinge also deuyded, as it were chekered into sundry streets and lanes some leadyng long wayes, other some crosse and ouerthwart, at the end of one streete openeth a brasse doore through the wall and counterward of the riuer, wherby the people haue accesse to the water. And this wall is in defence of the cite agaynst the violence of the flood. Moreover in either part and region of the cite there is another wall, not much inferiour in strengthe (albeit in thicknesse somewhat lesse then the former. One of these in the one parte of the cite incloseth aboute the stately court and residence

of the Prince exceeding strong, and of a mile compasse. Likewise in the other parte of the Cite is a wall, in the circle and closure whereof is contained the Temple of Iupiter Belus, whereunto entry is made through the wall by mighty brasse gates, standing yet in this our age, to the open view and beholding of traualers. This wall is built in maner of a quadrangle, foure-square, being on euery side two acres long. In the midst of the Temple standeth a towre of sound worke, very firme and solide, without vantage or holownesse, a furlong thicke, and as much high: on the top of the which was planted another towre, which in like manner byhelde and vnderpropped the third: wherevpon likewise were five other currets placed, each takinge bys ground and foundation from the top of another. On the outside of euery towre do winde certayne degrees of steps or staires leading to the top or highest part of the same. In the midway up the staires are framed certayne seates or benches for those that go vp to rest and breathe by the way. In the top or supremity of the highest turret is another Chappell, within the which is placed a bed decked with most costly and sumptuous furniture, besides the which standeth a beautifull table of fine gold. In this sacred house or vestry no image is erected, neyther doth any creature lye in the same, saue one woman alone, beeing of the same countrey (as the Priests of Babylon affirme) and such a one, as it pleaseth the god to choose for his owne dyet. Who do also constantly reporte (albeit I am hardly brought to beleue it) that the god himselfe entring into the Temple, taketh by his lodging in that chamber. Like as also it falleth out at Thebes in Egypt by the voyce and record of the Egyptians, where in the oratory or place of seruice dedicate to Iupiter Thebanus, a woman vbleth to lye: who (as also the other of Babylon) is constantly auouched at no time to haue custome or fellowship with men. Such is also the prioresse or woman priest at Pateræ in Lycia

I. when

when time or occasion serueth, for there the Oracle is not continually held, but at such time as it approcheth, the Abesse ouer night is fast lockt and included into the Church. In the temple of Babylon besides there is another temple somewhat lower, wherein is kept the famous monument of the god Iupiter wrought of golde, neere vnto the which adioyneth a table, which together with the frame and settle thereto belonging, is also of meere and solide gold, esteemed of the Chaldean priests at the summe and value of 800. talents. At the comming out of the chappell, there is also to be seene an aultar of cleane gold: not farre from the which standeth another of strange and wonderfull bignes, whereon are offered all such beastes as are of perfect age and ripe growth: contrarywise on the aultar of golde it is not lawfull to sacrifice any but sucklings, and such as are newly drawne and taken from the teate. On the greater of the two aultars, the Chaldean Chaplaynes burne incense to the god, with expence of a C. D. talents of frankincense. In the same temple is also another image of .12. cubites in length of massy and beaten golde, which albeit I sawe not with mine owne eyes, yet presuming vpon the credit of the Chaldeans, I haue aduentured to set it downe. This image Darius the sonne of Hystaspes, and King of Persia, would faine haue bin fingerling, neuerthelesse, for feare of afterclaps, he was contente to coole his thirst, and forgoe the spoile, howbeit, Xerxes his sonne & heire in later daies rising the temple, made a bootie therof, hauing done to death a chaplaine who stoutly forbade him to moue the image out of his place. With these & such like ornamentals was this temple of Babylon gorgeously adorned, besides an infinite number of gifts and presents, franckly geuen and bestowed to the polishing and setting forth of so rare & famous a monument.

Furthermore, the genealogy and succession of the Kings of Babylon is very manyfold and diuerse, of whome Ioyntly with this affaires & estate of Assyria we meane to intreate: parte

parte of these laid their wealth & treasure on the trimming & beautifying of the city walles: other spared no cost to enrich & adorne the temples & palaces of the gods. In the lineall descent of the bloud royall, mention is made of two women: the one of these raigned fine ages before the later, and was called Semiramis. This Queene caused to be cast by & raised great mounts & mighty bankes, very wonderfull to be seene, which kept the riuer within the course of his naturall channell, beeing wont before time to ouerflow & conuer the whole plaine. The second Queene named Nitocris was of wit more sharp & subtile, and of much more fine inuention then her former, by whom both other things were brought to passe right woorthy memory, whiche wee purpose to recount: and chiefly this, that perceiuing the power and gouernement of the Medes to grow and increase, and as well other townes, as also the city Ninus to be vanquished by them, she forthought all the meanes that could be deuised, to arme & defend hir selfe against the enemy. First of all the riuer Euphrates that whilome by a straight & equall course streame throughout the towne, flowing in a right line towards the sea by meanes of certaine trenches cast by and digged for the streame, she drew into a confuse and intricate race, folding & winding many waies, insomuch that in three sundry places it hath elssoones recourse vnto one little village in Assyria called Arderica so that they which come from the sea to Babylon by this riuer Euphrates, are constrained to arriue thence at Arderica & that also in three seuerall dayes. This was also one worke of hers which she did about this riuer, the borders wherof besides she hath hemmed & garded in with a banke so strong & monstrous, & what for this vnmearable bignes & bignes of this same, it would greatly astonish those that do view & behold it. Somewhat aboue the city, a little off from the riuers side, she caused a place to be cast & trenched for the receipt of a standing water or poble, which they digged so deepe, till they came to the water, extending

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euery way in breadth the space of 320 furlongs. The earth that was voyded heerefro was referred and employed to the banking of the riuer. The edge and brinckes of the poole were layde aboute and paved with stone. In both which things, as well in turning the course of the water, as in deluing the trench or lake, she had this purpose, that the violence of the flood being hindered by so many windings and turnings, might flowe in a more quiet and peaceable streame: then, that the passage from the maine sea to Babylon might be made more troublesome to the saylers, by the often creekes and circuites of the water: finally, that the next way and readiest path from Media to Babylon being shut vp, and intercepted by the mutable course of the riuer, the Medes hindered from mutable trade of Merchandize with the Assyrians, might be ignorant and vnskillfull of hir assayes and counsaile. Thus did Queene Nitocris on the lower side of Babylon provide for the safetie and good estate of the Realme, hauing another meaning in the fenne or marish which she caused the people to digge aboute the towne, for the City being separate and diuided into two partes, by meanes of the riuer which floweth through the middes, vnder the raigne and dominion of other Princes, whosoener of the Citizens was desirous to go ouer on the other side, he was fayne to be feried ouer, and passe by a boate, whiche coulde not be voyde of greate toyle and trouble, of which extremity by the good inuention of Queene Nitocris, the City obtayned speedie release by one and the selfesame meanes, leauing behinde two famous monumets of perpetual memory. Wherefore hauing turned the riuer into the maine gulf or lake that was cast vp and digged in the plaine, she incontynently caused mighty stones to be hewed out, squared for purpose. The flood hauing a breach and issue another way, within the compasse of his owne chanell became drye and voyde of water, Nitocris therefore fenced the bankes and shores of the riuer

riuer within the Citie, with a skirt or edge of bricke, to saue the water from abating and wearing the earth. In like maner the steppes leading downe from the brassen wickets to the water, she framed of bricke layd and moxtered together in like sorte as the walles. About the middes of the Citie she made a bridge ouer the water, built of stone cut and polished to the same ende, which she caused to be knit & moxtered together with leade and iron. This bridge in the day time she couered with planckes of fouresquare forme, to giue passage & recourse to her subiects: which in the evening were continually drawne & remooued from thence, to the end all occasion of mutual chest and villany in the night might be foreseene & prevented. The worke being ended, she wrought the meanes for the water to retorne to his proper course, eftsoones voyding the lake againe, which then by continuall feeding of the streame, grew to be full. Thus the end proued the deluing of the fenne to be very profitable & commodious, by meanes whereof a bridge was made for the vse & benefit of the city. The same Nitocris also put in practise this subtle and deceitfull inuention. Alost vppon the most stately and portlike gate of the City in open shew and appearaunce to all men, she built her a Sepulchre, engrauen with this title or superscription: If any of the Kings of Babylon after me shall stand in neede or penury of money, let him open the tombe and take as much as he will: but not vnlesse he be driuen by extremity, for it shall not be good for him. This Sepulchre was so long vnmoued, till the kingdome fell into the hands of Darius, who very much dilbainig that he neither had vse of these gates (because that ouer them was placed a dead body, so that he counted it vnto holseome to go through them) nor any profit or commodity of the money, especially being allured and prouoked therunto by the Epitaph and inscription, he brake open the monument. And looked in, not finding one crosse nor ought else save the dead carkelesse & certaine letters, saying thus:
 A. iiii. Vnlesse

Wlesse thou hadst bene an vn-satiabie wretch, and greedy of filthy gayne, thou wouldst neuer haue discovered the graues of the dead. These things are left to memory of the Queene Nitocris, against whose sonne Labynitus hauing the name of his father, and the gouernement and principality of all Assyria; Cyrus prepared his whole army, at whose approach the great King gathered a power of men, hauing made abundant prouision both of corne and cattell. Moreover, great plenty of water was had in readinesse, brought from the floud Choaspis, running a little besydes Sesa, of which riuer alone the King is accustomedly wont to drinke. The water of Choaspis being first sodden and after reserved in vessels of silver, is continually boyled after the King whether soeuer he goeth by Chariots driuen on four wheelles, which follow his trayne in great number.

Cyrus therefore vnder-taking a iourney to Babylon, after he came to the riuer Gyndes (whiche proceeding from the Mantien mountaynes nere vnto the people Darnel, meeteth with the riuer Tigris, whose streame passing by the City Opis, floweth into the red sea) he attempted to passe the water, which by no meanes can be gone ouer without shipping, where stepping forth a lusty gallant of the army, and mounting on the backe of a milkewhite steede, sacred and holy to the gods, aduentured in a brauery to take the water, and go ouer, whome the floud winding and wreathing within his streame, swallowed by so that he was neuer after scene. But King Cyrus greatly agreedued at the unkind and iniurious deede of the riuer, threatened the water in furious manner, saying, that the time should not be long ere he brought it so lowe, and so so scant an ebbe, that the very women of the countrey should dare to go ouer it, not weeting themselves to the knees, which thing for the vehemency of his rage he immediately put in practise, intermitting and leauing off his voyage to Babylon: wherefore diuiding his campe into two partes, he bel-

uelled

uelled out and vnto by a line. 180. trenches on eyther side of the riuer, whereinto he determined to draine the water: which enterpryse (as in so great a multitude) was at length brought to passe, albeit he consumed the whole sommer in performance thereof. The mighty riuer Gyndes being in this sort shed and deriued into. 360. brookes at the approach of the next spring Cyrus renewed his purpose, and set forth afresh towards Babylon, whome the great King with an host of men well prepared, expected and looked for in the field. When he drew nere to the city, signe of battell was giuen, and a fierce encounter made on both sides, but the Persians preuailing, compelled the contrary part to flie into the city, where the Babylonians (for that long before they perceyued King Cyrus to be of a busie & an vnquiet nature, giuen to controuersy & trouble, intermeddling & dealing with other nations) had made plentiful prouision of vittailles, & all kind of sustenance for many yeares, for which they liued in security, nothing at all wayting to be kept in and enclosed with a siege. Cyrus in like case hauing a long time layne at the walles without any successe or auaile, was altogether ignorant of what wood to frame his arrowes, howbeit at last, eyther of his owne trayne, or by the counsaile and aduertisement of others, he cast about another way, and wrought thus: placing his army on eache side of the city, some on that part where the riuer entereth in, others on the backside where it floweth out, hee gaue commaundement, that at such time as they saw the water to fall and become fleet and easy to be waded, they should inuade the city by the chanel of the floud: leauing therefore his army in this order and aray, with the vnittest and weakest part of his power, he withdrew himselfe asyde to the poole, made by the handyworke of Queene Nitocris, whether beeyng come, looke what before time had bene wrought by her whyle the bridge was building, the selfe-same also did Cyrus, piercing the bancke of the

riuer,

A. iiii.

rivers, and giving a bent to the water to passe into the
 fenne: whereby the streame decreasing, became very sha-
 low, and without daunger to those that aduentured to passe
 through which thing being marked by those that staid be-
 hind at the walles, they took the river, and wading very
 little above the knees with manfull and valiant courage,
 brake into the City: to whom the men of Babylon (if in case
 they had foreknowne the fact of Cyrus) had not onely not
 permitted to take the Towne, but contrarywise had de-
 stroyed them all by a miserable death: for hauing fast bar-
 red the little gates that open to the river, and placed them-
 selues partly on the top of the wall, partly on the bankes
 without the City, they had pent and included them as it
 were in a caue or denne from whence they could neuer haue
 escaped alive: whereas now the Persians stealing vpon them
 of a sudden, were at their elbowes before they were aware.
 In which their distresse (so huge was the City indigence)
 that (by report of those that dwelt next them) they which
 inhabited the middle part of the City, were flatly ignorant
 that the towne was taken. Therefore being a festiuall day,
 they egerly persued their delight and pastime, disporting
 themselves with dauncing, and all kind of pleasaunt recrea-
 tion, untill the case was too plaine that the enemies were
 within the walles. Such therefore were the meanes where-
 by the City Babylon was first of all taken and surprisid by
 warre. As touching the power and value whereof, we will
 shewe many testimonies, this one especiall and of manifest
 euidency. The whole coast which is vnder the gouernance
 of the great King, being lentid at a certayne rent to finde
 the Prince and his armie. (I meane besides those reue-
 nues and pensions which euery moneth in the yeare are
 duely payde and payd to the Crowne) at the fourth part
 of this rent or subside is the region of Babylon rated a-
 lone, the other eyght partes being gathered and contribu-
 ted out of the whole Countrey of Asia: so that the puissance
 and

and hability of this region is equiualent and marchable to
 the third part of Asia. The seigniorie also and principali-
 ty of this part (which the Persians call a Satrapy, that is,
 a Dutchy or Countrey) doth in great measure exceede all
 other prouinces that are vnder the protection of the great
 King. For so much as Tritechmas sonne of Artabazus
 whome the King made his Lieutenant, and principall o-
 uer this Countrey, had duely rendered vnto him for tri-
 bute euery day in the weeke moze then eyght gallons of sil-
 uer, according to the Persian measure called Artaba, which
 exceedeth by thre quarters the measure that is used in Atti-
 ca, which they call by the name of Medimnus. Moreover
 he had a stable of couragious and lusty coursers for the
 saddle, besides those which were purposely kept and mana-
 ged for the vse of warre: to these were added eight hun-
 dred stallions or stone horses, with sixtene thousand maares
 which were couered by those horses, one stallion being refer-
 red and admitted to the couering of twenty maares. Be-
 sides all this, so great a multitude of dogs or mastifes com-
 ming of the kinde and byrde of India were belonging to
 him, that four great towne standing in the plaine of Baby-
 lon, stode at no other reuenue, then to find and maintayne
 a company of currees. All whiche things were peculiat and
 appertinent to him that was the viceroy or president of Ba-
 bylon. In the countrey of Assyria they haue small store of
 rayne: suche graine as the land yeeldeth being cuer more
 watered by the floud, not after the maner of Nilus in E-
 gypt (which of his owne accord riseth ouer the bankes, and
 giueth moisture to the fields round about) but partly by the
 labour and hands of men, partly also by brookes and ditches
 vertuing the water throughout their ground. For through
 all the region of all Babylon (euen as in Egypt also) are
 many trenches and ditches, the greatest whereof is
 nauigable, and carryeth ships, bearing to that coast where
 the sunne is at a stand in winter, and reacheth from Euphra-

reacheth from Euphrates to the floud Tigris, neere vnto the which was planted and situated the city Ninus. This soyle for corne and all kinde of grayne, is the most battle and plentifull of all others, being very barren and naked of wood: wherein, especially the figge tree, vine, and olyue, could neuer prosper or come to any prooffe, but for seede and tillage so fruitfull and abundant, that it neuer fayleth to yeeld increase two hundred fold: and if the ground be very well taken, and the yeare sauourable, it multiplieth to three hundred times as much as was cast into the earth. The eares of their wheate and barley are more then a handfull broad. Likewise small seede of Millet or Hirse, together with the graue of India called Sesamum, to what exceeding growth and tallnes they arise in this countrey, that almost they seeme in manner of mighty trees, albeit I assuredly know & could iustly affirme, yet I will rather keepe silence, knowing that those which hath bene already spoken of the greates increase of their graine are such, that they far surmount aboue the comon credit and vsuall course of nature. They vse no kinde of oyle but such as is made of the seede Sesamum. Palme trees are comon with the in every place of the countrey, many of the which beare fruite & are very fertile. Parte of this fruite they turne and employ to food and sustenance, making wine and honny of the rest. The trees themselves they prune and manure not unlike theyr figge trees. Some of these palmes (as they vse also to do in other) the Græcians call male trees, the fruite wherof they eate not, but only bind it to the fruite of the female trees, wherof breedeth a small woorme or flye, which with her sharpe and forked nebb bitech through the fruite of the female palme, whereby it commeth to ripenesse and maturity, being otherwise wont to drop off and decay before it arriue to full growth and perfection. For of the fruite of the male palme is bred and produced this little woorme, such as come also of a wilde figge tree.

Let

Let vs now proceede vnto that which next after the city it selfe, is (in my fancy) the straungest mirrour and wonder of the whole region. The vessels wherein they are accustomed to passe downe & streame to Babylon, are made circlewise, and of round compasse, drawne ouer on the outside, and couered with leather: for the people of Armenia, whose countrey lyes aboue the Assyrians, hauing betwixt & smooched out of willow certaine round vessels very hollow and deepe, they cast ouer a paast or couering of leather, applying them both to the vse of household affayres to containe liquour in & such like, and also to rowe in and passe the water. They haue neither head nor tayle that a man may poynt at with his finger, there to be the nose and forepart of the shippe, and heere the hinder part or sterne, but are contriued into a circular form like a buckler or target. The bottom of these vessels they matte and fence with strawe or rushes, whereupon laying their chaffer and merchandise, they commit themselves to the water. Theyr chiefest carriage is small roundlets or firkins of wyne, making the caske it selfe of the leaues of palme. The vessels are gouerned by two seuerall rothers, at the which, two men continually stande and are attendaunt, the one whereof drawes the sterne towards hym into the shippe, the other thrusteth from hym outwarde. These kinde of shippes are maruapulous greate, and very capable, albeit some of them be of smaller making then other. The greater sort are of power to carry the waight of fyue thousand talentes. In every of which there is one liue Ass at the least, and in the bigger three or foure. Keeping landed at Babylon, and hauing made theyr marte of suche thynges as they brought, they sell also the woodde of theyr Shyppes, wyth the strawe, rushes, and suche lyke, loadyng backe theyr Asses with the skinner, which they dyue home before them into Armenia: for so much as to saile bywards against the course of the riuer, it is not possible for them, by reason of

of the swiftnesse and violence of the streame, which is the cause also that they make their vessels not of wood, but of skinner. After they are returned to Armenia they make prouision of other ships, all one in similitude and fashion with the former: such are the vessels wherein the Assyrians ferry downe the water to Babylon.

Now for their habite and attyre it is on this manner. Their vsuall custome is to go clothed in two garments, one of linnen downe to the feete, another of wollen drabone vpon the same: aboute their shoulders they cast a cloake of whyte coulour. In their shoules following the custome of the whole countrey, they vse all one fashion, not much vnlke the Thebanc slippers. Their hayre very long, tied and bound by behinde with a cople. In all partes of their bodie embaulmed with sweete oyles and precious oymntes. On their fingers they weare a signet: bearing in their hāds a slender rod in forme of a scepter, very skilfully and artificially wrought, on the top whereof is carued either an apple, a rose, a lilly, an eagle, or some such like thing, being accounted wickednesse with them, and against all lawe, to carry a rod or scepter without such an ensigne on the top. And thus much for their attyre.

The lawes which they vse are these. One most commendable, and for the singulare wisdom and commoditie thereof greatly to be regarded. Likewise another, which (if I be not deceiued) the people Eneti comming of the Illyrians do commonly practise throughout their whole lande. Once in a yeare they obserued this custome. The virgins that were arriued to the due time and estate of marriage, they assembled all into one place, fast behind these stood a great multitude of yong men and batchelers. When all were come and the company was hush, there arose by a common cryer, proclayming generally the sale of euery one to suche as were minded to buy them, and in the first place thee that was the paragon and most beautifull damosell
of

of all the route, was in like manner first published and set forth to be sold, whom some one or other hauing purchased with a great summe of money, she that was next in beautie to the fairest, was next priced, with a condition annexed, that they whiche bought shoulde also marry them. Suche therfore of Babylon that were of good wealth, and wanted wines, bought by the brauest wenches, euery one speeding best for beautie that hadde best for the beautifull. The basest sorte of yonkers that werenot so deyntely toothed, contenting themselves with the homeliest lasses, chose rather to take a good nutbrowne wench with a dowrie, with whome to practise the dalliaunces of Venus. The market being made of the best and fayrest, incontinently the most vggly and foulest prosse of the company was by the voyce of the crier cyted to appeare, whome he set forth and propounded to the liking of any, who with the least expence and sinalest charge that might, woulde be contente with a wife. In which sorte she standeth, til there step forth a mate that will holde himselfe satisfied with a fluttish wife and a slender dowrie, euermore making a gayne of those vpon whome nature and the heauens had largely bestowed theyr graces and treasures, whereas with the rest, that were eyther impotent, lame, or in part of the body disfigured, or generally fluttish and ylsaoured, they endowed with a portion of goodes the sooner to procure and get them husbands. Neither was it free and indifferent for any man to place and dispose his daughter to whome he would: nor for the buyer without sufficient warrant or suretie of his good blage of hir to take hir away: but hauing brought such as should plight their faith and honestie in his behalfe, that he should vndoubtedly vse hir in place of his wife, he tooke hir with him, whereof if by fortune they coulde not agree, the law commaunded that the money whiche was geuen for price of the virgine should be estsoones restored to the buyer: wherein the custome was not so strict and seuer, but that

that a couple of contrary villages might match together, and enter the estate of marriage one with another, the man alwayes rendering a certaine summe and price for his wife if she were worth the buying. This law was very well and wisely ordeigned by them, which within a while after lost his force, and was utterly neglected: albeit in later dayes they coyned a new deuise. that no man should abuse or any way iniurie a woman, nor carry hir away into a strange citie, for the citie being taken, and themselves shamefully intreated by their enemies, in so much that the most part of them had wasted their goodes and substance, the poore lay people that were in great extremity and want of sustenance, caused their stocke, & care of their honesty & chaste living set apart, to purchase lucre by the common vse of their bodies. Another law and statute they had of equal prayse and commendation with the first, whereby it was provided that all persons possessed with any griefe or disease, should be carryed out and layd in the open market place, to the end that (using no Physitions) euery one might giue their verdict of their sicknesse and maladie. As euery one therefore approacheth neare vnto the diseased, if at any time they haue had triall and experience of the like payne and distresse eyther in themselves or in other, they let not to minister counsaile to the sicke, & prescribe such order & dyet, as hath bin heretofore either profitable to themselves, or wholesome to other: utterly abhorring from all lawe and ciuility, to passe securely & carelessly by the feeble, & not to enquire the state and maner of his griefe. They esteeme it no small blisse to them to be buried in sepulchers, resembling very narrowly the custome of the Egyptians in funerall sorrow and lamentation for the dead. As oft as they haue society and fellowship with their wiues, placing themselves in seates one ouer agaynst another, the men take sweete perfume, and burneth it, the women likewise doing the very same. At the drawing neere of the euening they wash and wixen themselves.

themselves very cleane, not attempting to touch any thing with their hands, befoze they haue thoroughly cleaused and purged the filth from their bodies, which thing is in vse likewise with the Arabians.

The selfesame Babylonians acquaint themselves wth an order full of all abomination and wickednesse. All the women of their nation once in their whole liues, resort to the Temple of Venus, where abandoning their chastity, they giue vp themselves to be defiled and corrupted by straungers: howbeit, such women as are of great reputation, and haue wealth at will, disdaining to sit and accompany with the rest, are drawne to the temple in chariots or litters cast ouer and couered with a valse of leather: whether being come, leauing the trayne of their meyny and seruants behinde them, they place themselves in seates befoze the gates of the palace, which is the common vse of all such as are of high degree. Within the Church they sit in greates multitudes, bound about the temples of the head with garlands of sweete and pleasaunt flowres, some of them are comming, others going, for certayne passages and wayes seuerally made by cords & lines, leade and direct the strangers to such as they fancy best and haue moste minde to. Whereouer, hauing once taken her seate in the Temple, she neuer returneth home vntill some one or other of foireigne countreys hath geuen her money, and reapt her chastitie, who approaching neere to his lady whome he liketh, sayeth thus: The goddesse Militta be fauourable and gracious vnto thee. By this name Militta is Venus called with Assyrians, neither is it lawfull to despise the money which is geuen, how much or how little soeuer it be, being applied to a sacred & holy vse. Neither may a woman be her own caruer to reiect any & cometh to her, but whosoever is her first chapman him she immediately followeth wout respect of persons: with whome, after she hath accompanied for a while, hauing made her offering to her goddesse, she returneth home,

home, for the time to come not to be allured by mountaynes of gold to acquaint themselves with any in the like sort. Of this noble route such as are most prayseworthy for beautie and comely proportion of the body, haue soonest made theyr market and are gonne, the grosser and baser sort being held by the law to remaine there so long, till they haue accomplished the rites and customes of the Countrey, so that it chaunceth the otherwhiles to abide in the Temple a ycare or two, yea sometimes three, before the poore soules can be acquit of their seruitude. The like ordinaunce is of force & vertue in some part of Cyprus. These are the lawes of the people of Babylon, of whome there be three sortes, some which liue only by fish, whiche beeing purged and dried against the sunne, they vse in this manner, first they powne & bray it in a morter, which done, they preserve and keepe it in linnen sheetes, whereof they take at their pleasure, and putting thereto liquour, they kneade and bake it in maner of bread.

The Persian prince Cyrus hauing obteyned the victorie ouer all the countrey of Babylon, was pricked with desire to bring into his power the people of the Massagetes; a nation very large, and in armes couragious and valiant, hauing their habitation in the East towardes the morning sunne beyond the floud Araxes, right ouer against the Issedonians, and being (as some men suppose) a part of Scythia. The Riuer Araxes is both greater and lesse then the mighty streame called Ister, wherein also are many Isles not inferiour in compasse to the Island Lesbos. The people of those Isles liue in the sommer time by all kinde of rootes whiche themselves plucke vp and gather, reseruing the fruite of their trees that is ripe and ready to be eaten for their winter foode and sustenance. By these people were found out and descryed certayne trees, whose fruite beeing cast into the fire (which they vse to kindle swarming together in great flocks) doth no lesse incharme and make

drunk

drunken the senses of those that sit by, with the sauour and smell proceeding therefro, then their wyne doth intoxicate the heads of the Grecians, being so much the more idle in their playnes by how much & more they burne of the aforesaid fruiteren so farre at length, that they fall to singings, dauncing and leaping past measure. Now the floud Araxes (like as also the ryuer Gyndes which Cyrus boached and deuyded into 360 trenches) beginneth at the Mantien hyles parting it selfe into sixty seuerall streames, the rest (one only excepted) haue their endinges in fennes and marishe groundes: where certayne people are sayde to make their abode, which are nourished by rawe fishes, being clothed and apparelled in Seale skinner. The other parte of Araxes continueth his course vnto the sea called Caspium, which is a sea of it selfe, not permixt and mingled with any other, for aswell the salte water through the which the Grecians vse to saile, as also the other without the pylers called Atlanticum, finally the red sea & it do meete each with other and are all one: but the Caspian waters are hemmed in & inclosed with their owne shores, being in length 15. dayes sayle for a light shippe that goeth with oares: in bredth such that the widest parte (which is toward the west) may be passed ouer in eyght dayes. The west side of this sea is edged in by the mountayne Caucasus, being of incomparable height and greatnesse: vpon this hill one people of all sortes inhabiting: very many & diuerse susteyned by wilde foode and fieldishe reliefe. The leaues which their trees beare are much like vnto ours in shew, though different in nature: these they beate to powder, and tempering them with a quantity of water they make of them a certayne colour of such force and vertue that paynting therewith vpon their garments the similitudes of sundry wilde beasts, it neuer chaungeth hue, but euen as if the pictures had bene wouen and wrought in the cloth: so together with the woolle it selfe they weare out and decay. These men after the manner of

ner of brute beastes meddle and accompany with their women in open sight. Now the West parte of the sea Caspian being inuironed by the hill Caucasus, þ side which extendeth toward the East beateth vpon a large, spacious, & ample playne. The most parte of this playne is possessed by the Massagers, whom Cyrus for diuerse & waigthy causes was stirred vp and prouoked to assaile by warre. First by the remembraunce of his birth and infancie, whereby he was moued to thinke and imagyne him selfe to bee moze then halfe a god, farre aduanced aboue the mortall estate of humane kinde. Againe not a litle puffed vp and emboldened by þ luck and prosperous atchieuance of all his aduentures wherein fortune shewed him so amiable a countenance, that against what nation soeuer hee set his force, the same hee caused eyther to bend or breake, alwayes hauing the better hande of his enemyes.

The kingdome of the Massagers after the decease of the prince hir husband was held by the most noble and vertuous Queene Tomyris, vnto whom Cyrus aduoycing certayne messengers in fained glose of deceiptfull words, demaunded hir marriage: but the prudent and couragious lady perceiuing his bent, how not for the loue of hir selfe, but for desire of the kingdome he had couloured a sute of dissembled matrimony, flatly forbade him to come within the lystes and boundes of hir countrey. Cyrus seeing his pollicie to be in bayne, lead his power to the ryuer Araxes, in open and possessed wile, threatening vengeance and all kinde of cruelty against the realme of the Massagers: wherefore hauing couered the ryuer with certayne bridges, whereby to trayne and conuey his army ouer the water hee fortified the same with defence & munition of towers builde by þ help & ayde of ships which he made for þ purpose: to whom being diligently cōuersant & busied in these affaires, Tomyris dispatched an Herauld of peace in a message as followeth. Thou king of the Medes, leaue of to trouble thy selfe in those matters
which

which þ hast taken in hand, vncertayne what gayne þ shalt reape by this thine enterpryse: be quiet therefore & be king of thine owne, suffering vs to intop these borders whereof we haue the right & chiefe dominion. But what: disuaynest þ my counsaile: preferrest thou al things before peace & quietnesse? Be it then, if thy hart burne to be dealing with þ Massagers, cease thy buyldings & either follow vs 3. dayes iorney into our countrey, or departe our coasts & receiue vs into thine. Cyrus hauing heard this greeting, assembled together the chiefe of þ Persians & propounded þ matter to be scanned among them: who being all of one mynde & consenting in one opinion made it no cōtrouersie, but þ it behoued rather Tomyris with hir army to be receyued into Persia & them selues to retyre into their owne lande: against whom Cræsus being of a contrary iudgment began to reason & argue in this maner. Truly (O king) as I sayd before, since it hath pleased the mighty Iupiter to deliuer mee into thy hands: whatsoeuer I shall marke to be amisse in thy house the same to the most of my power I will study to amende: for myne owne fortune albeit an vnthankfull mistresse, yet hath she bene a lesson and schooling vnto me: if thou thinke thy selfe a god, and thy army immortall, my counsaile is not for thee, my sentence cannot auayle thee: but if þ acknowledge thy selfe to be mortall, and to rule ouer those that be subiect to death, learne this first, that þ assayes of men are placed as it were in a circle, which being rowled and turned about ne permitteth the same man to bee alwayes fortunate: as touching therefore the question propounded I vary in opinion from all thy counsaile: for geuing liberty to thy enemies to come into thine owne realme, it is to be feared least at the same time thou lose both the victorie and thy kingdome. thinkest thou the Massagers if they get the better, will straightwayes depart without spoyle of thy countrey? contrarywise, if thou vanquish them what canst thou winne? Certes (O kynge) not comparably to that as if thou
K. ii. beate

beate these Cockes one their owne dunghilles, so mayste thou followe them presently vpon the spures and set them besides their owne pearches. Consider this (noble prince) and if thou seeme to like it, seeke to follow it, and fly not one foote before thou performe it: that hauing done this fonde girle to vnderstande thy inuincible force and prowesse, thou mayste follow thine entymes at the hard heeles, euen into þ gates and walles of their city. For shame let it not be sayd at any time, that Cyrus the sonne of Cambyles did abandon the fiede and geue place to a woman. I thinke it good therefore to goe so farre forward, vntill they proude themselves, and come forth to meete vs: wherein also we haue fit occasion to vse a pollicy. It is not vnknowne to you that the Massegets are vnacquainted with the stately dyet and magnificency of the Persians: for which cause hauing left behind vs in our tentes all stoe of delighesome and pleasaunte meates, with great plenty and aboundance of sweete wines, let vs leaue the weakest parte of our army there, and withdraw our selues aside to þ ryuer: our enemyes gluttred with ryot, and bereaued of their right senses by excessse of wine, what may hinder vs to take them vnwares, causing them to pay the pryce of their dinner with the losse of their lyues. These opinions were vttered as concerning the cause. But Cyrus refusing to be ruled by the Persians, betoke him selfe wholly to follow the aduise of Cræsus. Wherefore he gaue significacions to Tomyris to retire back, declaring him selfe to be ready to follow & geue her battle at home in her owne countrey. The Queene accordyng as shee had determyned withdrew her selfe backe into the middes of the region.

Now king Cyrus hauing committed to his sonne Cambyles the gouernance and administration of the realme, he deliuered into his hands Cræsus king of þ Lydians, earnestly charging him vpon the duty & obedience of a sonne, þ if his luck in battle were worse then he looked for, he should let passe no parte of courtesie, honour, & liberality towards him:

him: which when he had sayd he sent them away into Persia passing þ water him selfe with his whole power. The same night after hee had trayned his host ouer the streame of Araxes there befell vnto him a straunge vision; wherein being on sleepe he seemed to beholde the eldest sonne of Hytaspes hauing on his shoulders two wynges, with one of the which he shadowed all Asia, with the other all Europa. Hytaspes (comming of the princely house of þ Persian Achemenides and bozne of Arfaces) had a sonne named Darius, superiour in yeares to the rest of his children, being at that time welnigh twenty yeares olde, whom his father for that hee was too younge for the campe, left at home in his owne countrey. Cyrus awaked from his dreame, began to waigh and ponder with him selfe the drift and intent of his vision, and supposinge it to bee of no smale moment called for Hytaspes with whom in secret wise hauing remoued all company he reasoned thus. Thy sonne Hytaspes hath wrought treason against me and my kingdome, which his disloyall & malicious treachery I came to knowe by this meanes. The heauenty powers whose prouidence is a buckler to mee against all aduersity hauing chiefe care and regarde of my health, haue shewed me all things that are to come. No longer ago then this last night I beheld in my sleepe the eldest of thy children, hearing on each shoulder a mighty wyng, and cowering with the one all Asia, with the other Europa, whereby I assuredly coniecture his treason which hee covertly tendeth against the crowne: hence then dispatch and speeche thee into Persia, rescue him safely to my nexte requyre: that calling him to his tryall I may see by what meanes he can quit himselfe of treachery. These things sayd Cyrus for that hee assuredly thought that Darius had tended mischief to his person and priuily sought to vndermine him in his kingdome. But hee reckned without his host, & was farre deceyued of his accounte: for the gods did foreshew, and signifie to him how in that place he should finishe his

his life, and that his Kingdome at the length should descend to Darius. Hytaspes hearing an answer to his kings words began and sayd. The gods forbid (O mighty prince) that any one of the Persian blood should either malice thy person or impeach thy Majesty: who if he were knowne a thousand deaths were to easy for him. By whom, but onely by thy ayde (most gracious king) were we made of slaues freemen, of subiects and vassals lordes and rulers ouer other: If the gods haue accused my childe of treason, take him, he is thine owne, I yeelde him vp to bee dealt withall as it seemeth thee best. His talke finished hee immediatly tooke his passage ouer the ryuer Araxes, into Persia, for farther assurance and charge of his sonnes apperaunce at his Kings pleasure.

Cyrus hauing gayned the other side of Araxes, and marched forward one dayes iourney, forthwith he did as Crassus had counsayled him, leauing in his tents the feeblest and most vnapt souldiers of his whole number, and departed thence with the rest to the shores and banks of Araxes, being lightly harneysed and addressed for the purpose. The feely remmaunte of the Persians appointed to stay behinde in defence and munition of the tentes, were assailed by the third parte of the Massagets power: where vniuersal meanes to save the tentes and succour them selues, they were miserably syled and slayne. The enemy entering the campe and perceyuing all places to be furnished with sumptuous provision of dainty and delicious meates, toke the benefit of so good and fauourable fortune, and fel freshly to the banquet, in so much that hauing their stomacks forced with bittayls and their heads inchaunted with wyne, they were taken with a profounde & heavy sleepe: when of a sudden the Persians returning from their ambush, came vpon them vnwares & putting the most parte to the sword, the rest they tooke and apprehended alque. Among these was the sonne of Queene Tomyris named Spargapiles, to whom was geuen and committed

mitted the guiding of the army. Tomyris aduertised of hir sonnes misfortune together with the chaunce and losse of hir subiects, full of stomacke and displeasure, sent hir Legate his second time, and saluted Cyrus on this wise.

Thou insatiable and bloody butcher boast not thy selfe of this thou hast done, for if by the fruite and lappe of the Cyne (wherewith thy selfe other whyles being filled to the very eyes art free from no madnesse, vyces, and blasphemy) if herewith I say, thou hast taken and inchaunted my sonne: it is thy pollicy, not thy power: thy craft, not thy courage that hath gotten thee the victorie. Well then: once agayne heare mee, and bee ruled by my counsaile: get thee hence yet, and bee speedily packinge, release my sonne whom thou hast in hold: for if in case thou refuse and stay but one moment, I sweare by the Sunne the god and king of the Massagets, I will glut that greedy pawch of thine with abundance of bloud, wherewith thou seemest to bee insatiable and neuer to be satisfied. These words with Cyrus came in at one eare and went out at the other, lighter in value then the wynd in waight.

Notwithstandinge, feely Spargapiles sonne to the stoute and couragious Queene Tomyris, being thoroughly awaked and come to him selfe, perceyuing the case he was in, hastily besought Cyrus to loose him a take of his bondes: which done, and hauing his hands at liberty, hee pawched him selfe into the belly with a Taylone, and so dyed. Such was the end and heavy destiny of poor Spargapiles his Queenes sonne. Whom his mother greatly lamenting, and seeing hir counsaile to take no place, gathered a mighty power: & fought with king Cyrus in such sorte, that of all battayles & combaytes of the Barbarians there was neuer any so bloody, fell, and cruell on both sides as this. The fight and battayle it selfe was in this maner. First of all being distant one from another a certayne space, they assailed each other by shotte of Arrows, which beinge spent & consumed, so stricke a close was gotten on both parts w swords,

Daggers, and Souldiers, that the very fire sparkled out by the force and might of their blowes. Thus the battayle remained equall a greete space, neither parte yielding the breadth of a hayre to his enemy, till at the length the Massagets prevailing, made a greete slaughter of the Persians: wherein Cyrus himselfe having rayged thirty yeares saue one, made a small ende and conclusion of his dayes: whom the wrathfull Queene Tomyris seeking oute amonge the slayne and mangled bodies of the Persians, took his head & throwing it into a vessel filled with bloud, in daunting and glorious wise insulted ouer it in these words. Thou Vnto cheery tyrant, my sonne thou tokest by craft and killedest by cruelty, wherefore with thy selfe I haue kept touch. Now therefore take thy fill bloudy catife, sucke there till thy belly cracke. In this maner dyed the noble King Cyrus: of whose death and ende since many and sundry thinges are written, it seemed vs good to followe that, which among the rest founded nearest to truth.

The Massagets are very like the Scythians both in living and attyre. Their maner is to fighte both on foote and horse backe, in both kindes exceeding valiaunt. Their weapons which they vse are Arrowes, Spears, & short Daggers after the maner, and custome of the countrey: all their Harnesse and furniture is garnished and adorned both with Golde and Brasse: vnto their Spears Cuppers and Daggers, Spangs and bullions of brasse: their Cosslets, Belts, and the rest of their armour beinge gallauntely set forth and beautified with Golde. In like maner also the curers of their horse are layde & rimmed with curious worke of Golde: wherewith also are done and beset their raynes, bypyles, and trappings: being altogether vnacquainted with the vse of Sittier, or Iron. For the land yielding vnto them inestimable plenty of Golde and Brasse, yet of Siluer and Iron is quite voyde and destitute.

For soother their maners are these. Every one marieth a wife,

a wyfe, which notwithstanding is common and indifferente to all. For that which the Grecians affirme to bee done by the Scythians, the selfe same, not they, but the Massagets doe commonly vse and practise: being of a very certaintie, & as oft as any of the Massagets is indued with desire of Women, he maketh no more ado but hanging his quipuer vpon the pisme of his wayle, goeth openly to worke without any regard. They haue no certayne ende or terme of their liues: but as euery one is arryued to the pits byinke, & growne to extremity of age, him his kinsfolkes and acquaintance take with certayne cattell and sacrifice him to the gods, whose fleshe being after watres boyled in a Chaldern, they make thereof a soleinne feaste or banquet. Which kinde & maner of death is esteemed with them the most blessed and glorious death that can possibly happen to man. Such as dye through any disease or malady, they neuer eate, but queriehem and couer them with mouldes, holding him unhappy and accursed that lyued not to the diuine dignity and honour of sacrifice. They sowe not one foote of ground, but mayntaine them selues and liue by fish, great aboundance wherof the riuer Araxos doth yeelde vnto them. Their onely drinke is milke, besides the which they vse nothinge. Among the gods they geue honour to the Sunne alone, vnto whom they consecrate and offer by horses: which manner of oblation they ordayne for this reason: that to the quickest, and swiftest of all the gods, they might likewise offer the most flight and swifte creature that lyueth on the earth.

K. v.

The



*A*fter the death of the most noble & vertuous King Cyrus, there succeeded him in his empyre a son of his, named Cambyfes, born of Cassandana daughter to Pharnalpus, who dyinge long tyme before his king his spouse, was greatly bewayled by him, and his whole empyre. The yonger prince Cambyfes makinge none other accounte of his lones, then of his lawfull seruantes left him by the due right and title of inheritaunce, went in expedition against the Egyptians, preparing an army as well out of other countreys as also out of the regions & borders of Greece, which were vnder his gouernment. The Egyptians before such time as Psammetichus held the supremacy, thought them selues to haue bene the first and moste auncient people of the world. This king in time of his raigne and gouernaunce in Egypt, for the great desire hee had to know by what people the earth was first inhabited broughte an experience whereby the Egyptians were broughte to thinke that the Phrygians were the most old & auncient people of the earth, and them selues to be nexte in antiquity to them. For Psammetichus by all meanes indeuouringe to know who they were that first and before al others came in to the world, finding himselfe hardly satisfied with ought he could heare: practised a deuise and feate of his owne braine. Two young infants borne of base parentes, hee gaue to his Shepheard to bring vp & nourish in this maner. He gaue commaundement to no man in their presence or hearing should speake one word: but that being alone in a solitarie & deserte cabyne farre from all company, they should haue milke and other foode brought & mynistred to them in due & conuenient time. Which thinges were done & commaunded by him, to the intent that when they left of their childish cries & began to prattle and speake plainly, he might know what speech & lan-

An experience
vrought for
the tryall of
antiquitie.

language they would first vse: which in processe of time fell out and happened accordingly. For being of his age of two yeares, it chaunced that the shepheard (who was their Nourice & bringer vp) approaching neere to the doore of the Cottage & entering in, both the little brats sprawling at his feete, & stretching forth their hands, cryed thus: *Beccos, Beccos*: which at the first hearing, the Pastour noted only and made no words: but perceyuing him selfe alwayes saluted after one sort: and the euermore at his entraunce the children spake the same word, the matter was opened to his king: at whose commaundement he brought the children and deliuered them vp into his hands: whom when Psammetichus also himselfe had heard to chat in the same maner, he made curiouse search what people used that word *Beccos* in their language, & in what meaning they toke it. Whereby he came to know that the word was accustomedly used by the people of Phrygia to signifie bread. For which cause the Egyptians came in to opinion, that the Phrygians were of greater time & longer continuance then them selues. Of all which matter, & the maner of doing thereof, I was credibly informed by the priestes of the god Vulcane, abiding at Memphis. Howbeit many fond fables are recited by the Grecian wyters, that Psammetichus geuing his children to certaine women of the country to sucke & bring vp, caused their tongues to be cut out that they might not speake to them. Thus much was rehearsed by them of his trapping vp & education of the infants. Many other things also were told me by the holy and religious Chaplaynes of the god Vulcane, with whom I had often conference at Memphis.

Moreover, for the same occasion I toke a iourney to Thebes & Heliopolis, which is to wit, the city of the Sunne, to the end I might see whether they would sumpe all in one tale & agree together. For the Heliopolitans are sayd to be the most prudent & witty people of all the Egyptians. Notwithstanding of diuine & heavenly matters, as touching their gods, loke what they told me. I am purposed to conceale, saue onely their names, which are manifestly knowne of all men: of other matters I meane to keepe silence, vnlesse by the course of the story I shall perforce be brought into a narration of the same. In all their talke

It were a question if a man should be taught no language, in what tongue hee would speake

Heliopolis the city of the Sunne.

The wisest people in Aegypt.

The 12 monethes of the yeare first found out by the Egyptians.

The names of the 12 gods, Aulcers, Images, and Temples invented by the Egyptians.

Menes the first kinge that euer raygned.

A Egypte for the most parte couered vvith vvater.

talke of mortall and humane attayres, they did rightly accord & consent one with an other: saying this: that the Egyptians first of all others found out the circuite & compasse of the yeare, deu- ding the same into 12 seuerall moneths according to the course and motion of the starres: making (in my fancy) a better com- putation of the time then the Grecians doe, which are diu- enery thirde yeare to adde certaine dayes to some one moneth, whereby the yeares may fall euen & become of a iust compasse. Contrarywise, the Egyptians to thre hundred dayes which they parte & distribute into twelue moneths, making addition of fyue odder dayes, cause the circle and course of their yeares to fall out equally & alwayes a like. In like maner the Egyptians first inuented and bled the surnames of the twelue gods: which the Grecians borrowed & drew from them. The selfe same were the first founders of Aulcers, Images, & Temples to the gods: by whom also chiefly were carued the pictures of beasts and other creatures in stone, which thing for the most parte they proue & confirme by lawfull testimonies & good authority: so that this they ad besides the first kinge the first kinge that euer raygned was named Menes, vnder whose gouernance all the lande of Egypte except the prouince of Thebes was wholly couered & ouerwhelmed with water, and the no parte of the ground which lyes aboue the poole called Myris was then to be sene: into which poole from the sea is 7. dayes sayling. And truly as concerning the country they seemed to speake truth. For it is euident to all men (who hauing neuer heard thereof doe but onely beholde it) how that parte of Egypte whereat the Grecians are wont to arryue is gayned ground, and as it were the gyft of the ryuer. Likewise all the land aboue the poole for the space of thre dayes sayling: whereof notwithstanding they spake nothing at all. Besides, there is another thing from whence no small proofe may be borrowed: to wit, the very nature and quality of the Egyptian soyle: which is such that being in voyage towards Egypte, after you come within one dayes sayling of the lande, at euery sounde with the plummet, you shall bringe vpp great store of mud and noysome filth, euen in such place as the water is ele- uenells in depth: whereby it is manifest that so farre the ground was

was cast vpp and left bare by the waters. The length of Egypt by the sea coaste is 423. miles and a halfe: according to our symitation which is from the coaste of Plynthines, to the poole named Selbonis, whereunto reacheth an ende of the great mountayne Cassius: on this side therefore Egypte is sixty scheanes, which conteyne the number of myles before mentioned. For with the Egyptians such as are slenderly landed, measure their ground by paces, they which haue more, by furlongs, vnto whom very much is allotted, by the Persian myle named Parafanga: lastly such as in large and ample possessions ex- ceede the rest, meete their territory by Schoenes. The measure Parafanga containeth thirty furlongs, the Schoene threescore, whereby it cometh to passe that the lande of Egypt along the sea is 3600. furlongs, from this parte towards the citie Heliopolis and the middle region: Egypt is very wyde and boade a playne and champion countrey, destitute of waters, yet very fertile and full of mudde. The iourney from the sea to Heliopolis by the higher parte of the region, is twelue of the same length with that way, which at Athens leadeth from the au- ter of the twelue gods to Pisa, and the palace of Iupiter Olym- pius; betwene which two wayes by iust computation can hardly bee founde more then fiftene furlonges difference: for the di- stance betwene Athens and Pisa is supposed to want of 1500 furlongs, fiftene, which number in the other of Egypt is full, complet, and perfite: trauipling from Heliopolis by the hills you shall finde Egypt to be straight and narrow compassed, banked on the one side by a mighty hill of Arabia, reachinge from the North towards the South which by degrees waxes higher and higher, and beareth vppwards toward the redd sea. In this mountayne are sundry quarries out of the which the people of Egypte hewed their stone to bulde the Pyramides at Memphis: one this side, the hill draweth and wyndeth it selfe towards those places whereof we spake before. The selfe same mountayne hath another course from the East to the West stretching so farre in length as a man may trauiple in two monethes: the East ende hereof yeldeth frankincense in great abundance: likewise one the other side of Egypt which ly- eth to-

The maner of the Egyptians measures.

A Egypt nexte the sea coaste: 3600. furlonges.

The description of the country of A Egypt.

A mountaine.

eth towardes Africa, there runneth another stony hill, where-
in are builde certayne Pyramedes very full of grauell & grosse
Sand, like vnto that parte of the Arabi in hill that beareth
toward the South: so that from Heliopolis the wayes are
very narrowe not passing foure dayes course by sea.

The spate betwene the mountaynes is champion ground,
being in the narrowest place not aboue two hundred furlongs
from the one hill to the other: hauing passed this straight, E-
gypt openeth into a large and ample widenesse extendinge it
selfe in great breadth: such is the maner and situation of the
countrey.

Furthermoze, from Heliopolis to Thebs is nyne dayes
ourney by water, being leuered from each other in distance of
place foure thousand eight hundred and sixty furlongs, which
amounteth to þ number of foure score and one Ichœnes: of the
furlongs aforesayd, thzee thousand and sixe hundred lye to the
sea, as wee declared before: Now from the sea coaste to the ci-
ty Thebs are 6120 furlonges of playne ground, & from Thebs
to the city Elephantina, 820. Of all the region and countrey
Egypt whereof wee haue spoken the most parte is boztow-
ground, wherein the waters heretofore haue had their cours.
for all the whole bottome which lyeth betwene the two moun-
taines aboue the city Memphis seemeth to haue bene a narrow
sea, much like vnto those places that lye about Ilium, Teuthra-
nia, Ephelus, and the playne of Meander: if it be not amisse to
bzing smale things in comparison with greater matters: for
asmuch as none of those rpuers which helo their passage in the
places soynamed, are woꝛthy to be mentioned where any one
of the seven streames of Nylus are brought into talk: there be
also other floudes not comparable in bignesse to Nilus, which
haue wrought straunge effectes and wonderfull thinges in the
places where they haue runne: amongst whom is the famous
rpuer Achelous, which flowing through Acarnania into þ sea
of the Iles Echinades, hath ioyned the halfe parte of the Iles
to the mayne and continent. In the countrey of Arabia, not far
from Egypt there is a certaine arme of bolome of the sea, ha-
uing a beaich & issue out of the red sea, the length whereof be-
ginning

The straunge
effects of cer-
tayne rpuers.

ginning at the end of þ angle of creeke & continuing to þ wyde
mayne, is foure dayes sayle: the breadth easy to be cut ouer in
halfe a day: in this narrow sea the waters ebbe & flow, raging
and roaring exceedingly against a forde of shalow place, wher-
at the streame beateth with great violence: such a like creeke
I suppose to haue bene in former ages in the lande of Egypte,
which brake out from the North sea, and continued his course
towards Aethyopia: like as also the Arabian sea (whereof we
haue spoken) floweth from the south waters, towards þ coasts
of Syria, both which straights welnigh in their furthest corners
concur & meete together being separated by no great distaunce
of ground: were it then that þ rpuer Nilus should make a bent, &
shed it selfe into the narrow sea of Arabia, what might hinder,
but þ in 200000 yeaeres, by þ continuall & daily course of þ rpuer,
the creeke of the salt waters should be cleane altered & become
dry: for I think it possible, if in 10000 yeaeres before me, sundry
rpuers haue chaiged their courses & left the ground dry where-
as first they ran: an arme of the sea also much greater then þ
may bee dyuen besides his naturall bolome, especially by the
force of so great a streame as the riuer Nilus, by whom diuerse
things of greater admiration haue bene brought to passe. The
reporthe therefore which they gaue of the soyle I was easely
brought to beleue, aswel for that þ countrey it selfe bzingeth cre-
dite to the beholders, as also þ in the very hills & mountaynes
of the region are found a multitude of shel fishes, the earth like-
wise sweating out a certaine salt and bypnishe humour, which
both corrupt and eate the Pyramides. Agayne, it is in no point
like to any of the countreyes that lye next vnto it, neither to A-
rabia, Lybia, nor Syria, (for the Syrians inhabite the sea coaste
of Arabia) being of a blacke and brittle moulde, which com-
meth to passe by the greate store of mudde and slimy matter
which the rpuer beinge a store bzingeth out of Aethyopia into
the lande of the Egyptians. The earth of Lybia is much
moze redde and sandy vnderneath. The moulde of Arabia and
Syria drawe neere to a fatte and batile claye, beyng vnder
grounde very rockye and full of stone.

Likewyse, for prooffe that the Region in tyme past was
watery

By what
prooffe the
countrey of A-
gypt is argued
to haue bene
covered by
waters.

watery ground the priests alleadged how in the time of kinge
 Myris his rapgne the floud arysing to the heighth of 8. cubits
 watered the whole countrey of Egypte lying beneath Mem-
 phis, scarce 500 yeaeres being past & expired since the death and
 decease of Myris: whereas at these daies vnlesse it swell and
 increase 15. or 16. cubits high, it cometh not at all into y^e coast,
 which aforesaid coast, if accordingly to y^e fall of y^e riuer it grow
 still in losynesse and become higher, the earth receyvinge no
 moysture by the floude, I feare y^e Egyptians themselves that
 dwell beneath y^e lake Myris both other, & also the inhabitants
 of the lande of Delta, will euermore be annoyed with the same
 plague and inconuenience, whych the Grecians (by their ac-
 counte) are sometimes like to abyde. For the people of Egypt
 hearing that the whole countrey of Greece was moystned and
 watered by the seasonable fall of rayne and showers, & not by
 floudes and ryuers lyke vnto their owne: they prophesy that y^e
 day would come, when as the Greekes being deceyued of their
 hope would all perishe through famine and hunger: meaning
 that if y^e gods did not vouchsafe to send the raine in due season,
 from whome alone they haue their moysture, the whole nation
 shoulde goe to wracke for want of sustenance. Thus farre is
 pleased them to descant of the fortune of Greece. Let vs nowe
 consider in what estate and condition they stand them selues if
 then (as we sayd before) the lowe countrey of Memphis (for in
 these is the gayne and increase of ground scene) were & aug-
 ment accordingly as in former times, our friends of Egypt
 shall shew vs the way, what it is to be famished and dye by hun-
 ger: if neyther they land be moystened by the sweete and time-
 ly showres of rayne, nor by the swelling and rysing of the riuer.
 For as now, they haue an especiall aduantage aswell of all
 men els, as of the rest of their countrey men y^e dwell higher, in
 that they receiue the fruite and increase of the ground without
 eyther tilling or weeding the earth, or doing ought els belong-
 ing to husbandry: wherefore immediately after the rysing of y^e
 waters, y^e earth being moyste and supple, & the ryuer returned
 agayne to his olde course, they sowe & scatter their seede euery
 one vpon his owne ground & territozy: wherinto hauing dyu-
 great

In A Egypt it
 neuer rayneth,
 but their lande
 is vwatered by
 the ouerflooye
 of Nilus.

The maner of
 husbandry a-
 mongst the
 A Egyptians.

great heards of swine that roote and tread the grayne and
 moulds together, they stay till the time of haruest, attending
 the increase and gaine of their seede. Being full growne and
 ripened, they send in their hogges afresh to muzzle and stampe
 the corne from out the eares, which done, they sweepe it toge-
 ther, and gather it. If we follow the opinion of the people of
 Ionia, as touching the land of Egypt, who affirme, that the
 true countrey of Egypt is in very deede nothing else saue the
 prouince of Delta (which taketh his name of the watchtowre
 or Castle of elspiall made by Perseus) testifying besides, that
 by the sea coast to the salt waters of Pelusium, it stretcheth
 forty scheanes in length, and reacheth from the sea toward the
 hart of the region, to the city of the Cercasians (nere vnto
 which y^e riuer Nilus parteth it selfe into two seuerall mouthes,
 the one whereof is called Pelusium, the other Canobus) and
 that all the other partes of Egypt are belonging to Arabia
 and Africa, we might very well inferre and prooue heereof,
 that the countrey of Egypt in former times was none at all.
 For the land of Delta (as they say, and we easily beleue) was
 grounde left boyde and naked by the water, and that of late
 yeaeres also and not long ago: wherefore if they had no coun-
 trey at all, what caused them so curiously to labour in the
 searching out and blazing of their auncienty, supposing them-
 selues to be the chiefe of all people, the knowledge and intelli-
 gence whereof, was not worth the two yeaeres triall and expe-
 riment which they wrought in the chyldren. I my selfe am ful-
 ly perswaded, that the Egyptians tooke not their beginning
 together with the place of Delta, but were alwayes since the
 first beginning and originall of mankind, whose countrey
 gayning ground, and increasing by the chaunge and alterati-
 on of the riuer, many of them went downe from the high coun-
 trey, and inhabited the low places, for which cause, the City
 Thebes, and the countrey belonging thereto, was heere tofore
 called Egypt, the circuite and compasse whereof is 6120. sur-
 longs. Be it so then that our opinion accord and consent wyth
 truth, the Græcian writers are in a wrong hope, but if they
 speake truly, yet in other matters they reckon without they

Hogs be the
 best husbands
 in Egypt,
 and the worst
 in England.

A confutation
 of the opinion
 of the Iones
 concerning
 Egypt.

L.

hosse,

Herodotus his second Booke

holste, making but three partes of the whole earth, Europa, Asia, and Africa: whereas of necessity Delta in Aegypt should be accounted for the fourth, sithens by their owne booke it is neyther ioyned with Asia, nor yet with Africa. For by this account, it is not the riuer Nilus that diuides Asia from Africa, which at the poynt and sharpe angle of Delta, cutting it selfe into two sundry streames, that which lyes in þ middes should equally pertayne both to Asia and Africa. But to leaue the iudgement and opinion of the Greekes, we say and aspyrme, that all that countrey is rightly tearmed Aegypt, whiche is held and possessed by the Aegyptians, euen as also we make no doubt to call those places Cilicia and Assyria where the Cilicians and Assyrians do dwell. In like manner, according to truth, Asia and Africa are disseuered and parted betwene themselves by none other borders, then by the limits and boundes of Aegypt. Howbeit, if we followe the Grecians, all Aegypt (beginning at the places called Catadupæ and the city Elephantina) is to be diuided into two partes, which haue their names of the regions wherunto they are adioyned, the one belonging to Africa, the other to Asia. For the riuer Nilus taking his beginning from the Catadupæ so called, and flowing through the middes of Aegypt, breaketh into the sea, running in one streame til it come to the city of the Cercasians, and afterwards leuering it selfe into three sundry chanelis. The first of these chanelis turneth to the East, and is called Pelusium, the second Canobus, the third streame flowing directly in a straight line, kepeth this course, first of all scouring through the vpper coastes of the countrey, it beateth full vpon the point of Delta, through the midstest whereof, it hath a straight and direct streame euen vnto the sea, being the fayrest and most famous of all the rest of the chanelis, and is called Sebennyticum. From this streame are deriued two other armes also, leading to the salt waters, the one being called Saiticum, the other Mendesium. For as touching those braunches and streames of Nilus, which they tearme Bolbitinum and Bucolicum, they are not naturally made by course of the water, but drawne out and digged by the labour of men. I followe not the

The course
of the riuer
Nilus.

The names
of the chanelis
of Nilus:
Pelusium,
Canobus.

Sebennyticum

Saiticum,
Mendesium.
Bolbitinum.
Bucolicum.

entituled Euterpe.

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the fantasies of mine owne brayne, nor imagine any thing of my selfe, for that the countrey of Aegypt is so wyde, and of such amplitude as we haue described it, I appeale to the oracle of the god Hammon which came into my minde, beeyng in study and meditation about these matters.

The people of the two cities Marea and Apia that inhabite the borders of Aegypt next vnto Africa, esteeming themselves to be of the linage and nation of the Africans, not of the Aegyptians, became weary of their ceremonies and religion, and would no longer absteyne from the fleshe of kyne and female cattell, as the rest of the Aegyptians did, they sent therefore to the prophety of Hammon, denying themselves to be of Aegypt, because they dwelt not within the compasse of Delta, neither agreed with them in any thing, wherefore they desired þ god that it might be lawful for them without restraint to taste of all meates indifferently: but the oracle forbade them so to do, shewing how all that region was iustly accounted Aegypt, which the waters of Nilus ouerranne and couered, adding heereto all those people that dwelling beneath the city Elephantina, dranke of the water of the same floud. This answer was giuen them by the oracle. Nowe it is meete we know, that Nilus at what time it riseth aboue the bankes, ouerfloweth not Delta alone, but all the countrey next vnto Africa, and likewise the other side adioyning to Arabia, couering the earth on both partes the space of two dayes iourney or thereabout.

A story touching the description of Aegypt.

An oracle in Africke.

How much of the land Nilus ouerfloweth.

As touching the nature of the riuer Nilus, I could not be satisfiied either by the priests, or by any other, being alwayes very willing and desirous to heare something thereof, first, what the cause might be that growing to so great increase, it shoulde growe and ouergo the whole countrey, beginning to swell the eyght day before the kalends of July, and continuing aflowe an hundred daies, after which time, in the like number of dayes it falleth agayne, flowyng within the compasse of his owne bankes vntill the nexte approach of July.

The cause and time of the rising of the riuer.

Of the causes of these thynges the people of Aegypt were ignoraunte themselves, not able to tell mee anye thyng whether

Nilus sendeth
forth no
mist.

A refutation
of the Greci-
ans as tou-
ching the
same things.

Whether Nilus had any proper and peculiar vertue different from the nature of other floods. About which matters being very inquisitiue, moued with desire of knowledge, I remaunded moreouer the reason and occasion why this streame of all others neuer sent forth any miste or vapour; such as are commonly seene to ascend and rise from the waters, but heerein also I was fayne to nestle in mine owne ignorance, desiring to be lead of those that were as blind as my selfe. Howbeit, certayne Graecian wyriters thinking to purchase the price and prayse of wit, haue gone about to discourse of Nilus, and set downe their iudgement of the nature thereof, who are found to vary and dissent in thre sundry opinions, two of the which I suppose not worth the naming, but onely to giue the reader intelligence how ridiculous they are. The first is, that the ouerflow of Nilus commeth of none other cause, then that the windes Etesia so named, blowing directly vpon the streame thereof, hinder and beate backe the waters from flowing into the sea, which windes are commonly wont to arise, and haue their season a long time after the increase and rising of Nilus: but imagine it were otherwise, yet this of necessitie must follow, that all riuers whatsoever hauing a full and direct course against the windes Etesia, shall in like maner swell and grow ouer their bankes, and so much the rather, by how much the lesse and weake the floods themselves are, whose streames are opposed against the same. But there be many riuers as well in Syria as in Africa, that suffer no such motion and change as hath bin sayd of the flood Nilus. There is another opinion of lesse credite and learning, albeit of greater wonder and admiration then the first, alleadging the cause of the rising to be, for that the riuier (say they) proceedeth from the Ocean sea, which enuironeth the whole globe and circle of the earth. The third opinion being more causine and modest then the rest, is also more false and unlikely then them both, affirming, that the increase and augmentation of Nilus cometh of the snowe waters molten and thawed in those regions, carying with it so much the lesse credit and authority, by how much the more it is euident that the riuier comming from Africa through the

middest of Ethiopia, runnes continually from the hotter countreys to the colder, being in no wise probable, or any thing likely that the waxing of the waters should proceede of snowe. Many sound proofes may be brought to the weakening of this cause, whereby we may gesse how grossely they erre whiche thinke so greate a streame to be increased by snowe. What greater reason may be found to the contrary, then that the windes blowing from those countreys are very warme by nature. Moreouer, the lande it selfe is continually boyde of rayne and yce, being most necessary that within five dayes after the fall of snowe there should come rayne, where by it cometh to passe that if it snowe in Egypt, it must also of necessity rayne. The same is confirmed and established by the blacknesse and swartnesse of the people, coloured by the vehement heate and scorching of the sunne: likewise by the swalowes and kyes which continually keepe in those coastes: lastly by the flight of the cranes toward the comming of winter, which are alwayes wont to flye out of Scythia and the cold regions to these places, where all the winter season they make theyr abode. Were it then that neuer so little snow could fall in those countreys by the which Nilus hath his course, and from which he stretcheth his head and beginning, it were not possible for any of these things to happen which experience procureth to be true. They which talke of Oceanus, grounding their iudgement vpon a meere fable, want reason to prooue it. For I thinke there is no such sea as the Ocean, but rather that Homer or some one of the auncient Poets deuised the name, and made vse thereof afterwarde in their tales and poetry. Now if it be expedient for me hauing refuted and disallowed other mens iudgements, to set downe mine owne. The reason why Nilus is so great in sommer I take to be this. In the winter time the sunne declining from his former race vnder the colde winter starre, keepeth his course ouer the high countreys of Africa, and in these fewe wordes is conteyned the whole cause. For the sunne the nearer he maketh his approach to any region, the more he drinketh vp the moisture thereof, and causeth the riuers and brookes of the same countrey to runne

within five
dayes after
snowe, fal-
leth rayne.

That there is
no sea called
Ocean.

The true opi-
nion of these
things.

very lowe. But to speake at large, and lay open the cause in more ample wyse, thus the case standeth. The bringer to passe and worker heereof is the sunne, beeing carped ouer the hygh countreys of Africa: For the spring time with them beeing very fayre and cleare, the land hote, and the wyndes colde, the sunne passing ouer them workes the same effecte as when it runneth in the middest of heauen in sommer, for so much as by vertue of his beames gathering water vnto him, he causeth it to ascend into the superiour regions, where the windes receiuing it, disperse the vapours and resolueth them againe, which is chiefly done by the South and Southwest winde that blowe from these countreys, beeing stormy and full of rayne. Now the water drawne out of Nilus by the sunne, doth not in this sort fall downe agayne in showres and drops of rayne, but is quite spent and consumed by the heate. Toward the ende of winter, the sunne drawing towards the middest of the skye in like manner as before, sucketh the water out of other riuers, which is the cause that being thus drawne vntill much rayne and showres increaseth them agayne, they become flcete and almost drie. Wherefore the riuer Nilus, into whome alone no showres fall at any time, is for iust cause lowest in winter, and highest in sommer, forasmuch as in sommer the sunne draweth moisture equally out of all riuers, but in winter out of Nilus alone, this I take to be the cause of the diuers and changeable course of the riuer. Whereof also I suppose to proceede the dyppnesse of the ayre in that region, at such time as the sunne deniideth his course equally, so that in the high countreys of Africke it is alwayes sommer: whereas if it were possible for the placing and situation of the heauens to be altered, that where North is, there were South, & where South is, North, the sunne towards the coming and approach of winter departing from the middest of heauen, would haue his passage in like sort ouer Europe, as now it hath ouer Africke, and worke the same effects (as I iudge) in the riuer Ister, as now it doth in Nilus. In like maner, the cause why Nilus hath no mist or cloude arising from it according as we see in other foulds, I deeme to be this, because the countrey is exceeding hote

The cause
why the
South and
Southwest
wind bring
rayne.

Ister a great
riuer in Eu-
rope.

hote and parching, being altogether vnfit to sende by any vapours, which usually breathe and arise out of cold places. But let these things be as they are and haue bene alwayes.

The head and fountayne of Nilus where it is, or frō whence it cometh, none of the Egyptians, Græcians, or Africans that euer I talked with, could tell me any thing, besides a certaine scribe of Mineruas treasury in the city Sais, who seemed to me to speake merily, saying, that vndoubtedly he knewe the place, describing the same in this manner. There be two mountaines (quoth he) arising into sharpe and spindled tops, situate betweene Syène a city of Thebais, and Elephantina, the one called Croph, the other Mophi. From the vale betweene the two hilles doth issue out the head of the riuer Nilus, being of an vnsearchable deapth, and without bottome, halfe of the water running towards Egypt and the North, the other halfe towards Ethiopia and the South. Of the immeasurable deapth of the fountayne, the scribe affirmed, that Psammetichus King of the Egyptians had taken triall, who sounding the waters with a rope of many miles in length, was vnable to feele any ground or bottome: whose tale (if any suche thyng were done as he sayde) made me thinke, that in those places whereof he spake, were certayne gulches or whirlpooles very swift, violente and raging, whiche by reason of the fall of the water from the hilles, would not suffer the line with the sounding leade to sinke to the bottome, for which cause, they were supposed to be bottomlesse. Besides this, I coulde learne nothing of any man. Neuer thelesse, trauellling to Elephantina to behold the thing with mine owne eyes, and making diligent inquiry to knowe the truth, I vnderstoode this, that taking our iourney from thence Southward to þ countreys aboue, at length we shall come to a steepe & bending shelve, where þ ryuer falleth with great violence, so þ we must be forced to fasten two gables to each side of þ ship, & in that sort to hale and draw her forward, whiche if they chaunce either to slip or breake, þ vessell is by and by driue backwards by þ intollerable rage & violence of þ waters. To this place frō þ city Elephantina is four daies sail, whereaboutes þ riuer is ful of windings & turnings, like

The spring of
the riuer Ni-
lus vnsearch-
able.

The two
mountaynes
Croph and
Mophi.

the flood Meander, and in length so continuing twelue scheanes, all which way the ship of necessity must be drawne. After this, we shall arrive at a place very smooth and cauline, wherein is standing an Island compassed rounde by the ryuer, by name Tachamplo. The one halfe heereof is inhabited by the Egyptians, the other halfe by the Ethiopians, whose countrey is adioyning to the Southside of the Ile. Not farre from the Island is a poole of woonderfull and incredible bignesse, about the which the Shepheards of Ethiopia haue their dwelling: whereinto, after we are declined out of the mayne streame, we shall come to a riuer directly running into the poole, where going on shoze, we must take our voyage on foote the space of forty dayes by the waters side, the riuer Nilus it selfe beeyng very full of sharpe rockes and craggy stones, by the which it is not possible for a vessel to passe. Having finished forty dayes journey along the riuer, take shipping againe, and passe by water twelue dayes voyage, till such time as you arrive at a great city called Meroe, which is reputed for the chiefe and Metropolitane city of the countrey, the people whereof, only of all the gods worship Iupiter and Bacchus, whome they reuerence with exceeding zeale and deuotion. Likewise to Iupiter they haue planted an oracle, by whose counsaile and voyce they rule their martiall affayres, making warre how oft soeuer, or against whome soeuer they are moued by the same. From this city Meroe by as many dayes trauell as yee take from Elephantina to y^e same, you shall come to a kind of people named Automoly, which is to say, traytours or rannagates, the same also in like manner being called Asmach, which empocteth in the greeke tongue such as stande and attende at the Kings left hand. These men being whilome souldyers in Egypt to the number of epyght thousand and two hundred, they revolted from their owne countrey men, and fled ouer to the Ethiopians for this occasion. Being in y^e time of King Psammetichus disperfed and diuided into sundry garrisons, some at the city of Elephantina, and Daphnæ Pelusiæ, against the Ethiopians, other against the Arabians and Syrians, and thirdly at Marea against the Africans (in which places agreeably

The City
Meroe.

The souldiers
of Egypt for-
sooke theyr
owne coun-
try.

to the order and institution of Psammetichus, the Persian garrisons also did lie in munition) hauing continued the space of thre yeares in perpetuall gard and defence of the lande, without shift or release, they fell to agreement amongst themselves to leaue their King and countrey, and flye into Ethiopia: which their intente Psammetichus hearing, made after them incontinently, and hauing ouertaken the army, humbly besought them with many teares, not to forsake by suche unkind and unnaturall wise their wiues, children, and countrey gods, vnto whose plaint and intreaty, a rude roystrell in the company shewing his priuy members, made this aunswere, wheresoeuer (quoth he) these be, there will I finde both wyfe and children. After they were come into Ethiopia, and had offered themselves vnto the King of the soyle, they were by him rewarded on this manner. Certayne of the Ethiopians that were scarcely sound harted to the King, were deprived by him of all their lands and possessions, which he frankly gaue and bestowed on the Egyptians. By meanes of these, the people of Aethiopia were brought from a rude and barbarous kind of demeanour, to farre more ciuill and manlike behaviour, being instructed and taught in the maners and customes of the Egyptians. Thus the riuer Nilus is founde still to continue the space of foure monethes journey by lande and water (lesse then in which time it is not possible for a man to come from Elephantina to the Automolians) taking hys course and streame from the West part of the world, and falling of the same. Howbeit in this place I purpose to recite a story told me by certayne of the Cyreneans, who fortuning to take a voyage to y^e oracle of Ammon, came in talke with Etearchus King of the Ammonians, where by course of speache, they fell at length to discourse and common of Nilus, the head whereof was vnsearchable, and not to be knowne. In which place Etearchus made mention of a certaine people called Namatonos of the countrey of Afrike, inhabiting the quicksands, and all the coast that lyeth to the east. Certayne of these men comming to the court of Etearchus, and reporting dyuers strange and woonderfull things of the deserts and wild chases

The trickes of
a knaue.

A story touching the
spring of
Nilus.

Herodotus his second Booke

A voyage vnder-
taken by
certayne yong
gentlemen.

of Africa, they chaunced at length to tell of certayne yong Gentlemen of theyr countrey, issued of the chiefe and most noble families of all their nation, who beeing at a reasonable age very youthfull and valiant, determined in a brauery to go seeke straunge aduentures, as well other, as also this. Foure of them being assigned thereto by lot, put themselves in voyage to go search and discry the wilbernesse, and desert places of Africa, to the ende they might see more, and make further report thereof then euer any that had attempted the same. For the sea coast of Africa poynting to the North pole, many nations do inhabite, beginning from Egypt, and continuing to the promontory named Soloes, wherein Africa hath his end and bound. All the places about the sea are haunted with wilde and sauage beastes, beeing altogether voyde and desolate, pestered with sand, and exceeding drye. These gentlemen-trauellers hauing made sufficient prouision of water, and other byands necessary for theyr iourney, first of all passed the countreys that were inhabited: and next after that, came into the wyld and waste regions amongst the caues and denues of fierce and untamed beastes, through which they helde on theyr way to the west parte of the earth. In which manner, after they had continued many dayes iourney, and trauelled ouer a great part of the sandy countreys, they came at length to espy certayne fayre and goodly trees, growing in a fresh and pleasant meadowe, whereunto incontinently making repayre, and tasting the fruite that grewe thereon, they were suddenly surprised and taken short by a company of little dwarfes, farre vnder the common pitch and stature of men, whose tongue the gentlemen knew not, neither was their speache vnderstoode of them. Being apprehended, they were lead away ouer sundry pooles and meares into a city, where all the inhabitants were of the same stature and degree with those that had taken them, and of colour swart and blacke. Fast by the side of this city ranne a swift and violent riuer, flowing from the West to the East, wherein were to be seene very hydeous and terrible serpents called Crocodyles. To this ende drew the talke of Etearchus King of the Ammonians, saue that he added besides

entituled Euterpe.

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sides how the Namasonian gentlemen returned home to theyr owne countrey (as the Cyræneans made recount) and how the people also of the city whether they were broughte, were all conurers, and geuen to the study of the blacke arte. The floud that had his passage by the city, Etearchus supposed to be the riuer Nilus, euen as also reason it selfe giueth it to be. For it floweth from Africa, and hath a iust and direct cut through the middelt of the same, following (as it should seeme) a very like and semblable course vnto the riuer Ister.

Ister beginning at the people of the Celts, and the city Pyrene (the Celts keepe without the pillars of Hercules, being neere neighbours to the Cynesians, and the last and utmost nation of the westerne people of Europe) deuideth Europe in the middelt, and scouring through the coast, it is helde by the Ithyrians (people so named and coming of the Milesians) it lastly floweth into the sea. Notwithstanding Ister is well knowne of many, for that it hath a perpetuall course through countreys that are inhabited, but where or in what parte of the earth Nilus hath his spring, no man can tell, forsomuch as Africa from whence it cometh, is voyde, desert, and vnfurnished of people, the streame and course whereof, as farre as lyeth in the knowledge of men, we haue set downe & declared, the end of the riuer being in Egypt where it breaketh into the sea.

Egypt is welny opposite & directly set against the mountaines of Cilicia, from whence to Synopis standing in the Euxine sea, is five daies iourney for a good footemā, by straight & euen way.

The Ile Synopis lyeth iust against the riuer Ister, where it beareth into the sea, so that Nilus running through all the coast of Africa, may in some manner be compared to the riuer Ister, howbeit, as touching the floud Nilus be it hitherto spokē.

Let vs yet procede to speake further of Egypt, both for that the countrey it selfe hath more strange wonders then any nation in the world, and also because the people themselves haue wrought sundry things more worthy memory, then any other nation vnder the sunne, for which causes, we thought meete to discourse more at large of the region & people. The Egyptians therefore as in the temperature of the ayre, and nature of the riuer,

A City inhabited by Necromancers.

The description of the riuer Ister.

Egypt the most vnderfull nation in the world.

riuer, they dissent from all other: euen so in theyr lawes and customes they are vnlike and disagreeing from all men.

The lawes
and customes
of the people
of Egypt.

In this countrey the women followe the trade of merchandize in buying and selling: also victualing and all kinde of sale and chapmanny, whereas contrariwise the men remaine at home, and play the good huswines in spinning and weaving and such like duties. In like manner, the men carry their burthens on their heads, the women on their shoulbers. Women make water standing, and men crouching downe and cowering to the ground. They discharge and unburthen theyr bellies of that which nature voydeth at home, and eate their meate openly in the streetes and high wayes, yelding this reason why they do it, for that (say they) such things as be vnseemely and yet necessary ought to be done in counsaile, but such as are decent and lawfull, in the eyes and viewe of all men. No woman is permitted to do seruice or minister to the gods or goddesses, that duty being proper and peculiar to men. The sonne refusing to nourish and susteyne his parents, hath no lawe to force and constrain him to it, but the daughter be she neuer so unwilling, is perforce drawne and compelled thereto. The priests and ministers of the gods in other countreys weare long hayre, and in Egypt are all rased and shauen. Likewise with other people it is an vsuall custome in sorrowing for the dead to powle theyr lockes, and especially such as are nearest touched with griefe, but contrariwise the Egyptians at the deceasse of their friends suffer their hayre to growe, beeing at other times accustomed to powle & cut it to stumps. Moreouer, the people of all lands vse to make difference betweene their owne diet & the foode of beastes, sauing in Egypt, where in barbarous and swinish maner men and beastes feede ioynly together. Besides this, y people elsewhere haue their greatest sustenance by wheate, rye, & barley, which y Egyptians may not taste of without great reproch & contumely, vling neuer thesse a kinde of wheate whereof they make very white and fine bread, which of some is thought to be darnell or bearebarly. This at the first hauing mingled it with licour, they worke & mould w their feete, kneading the same afterwards with their hands.

The daughter
bound to nourish
her parents
in need.

The good fellowship
in Egypt vher
the good man
and his hogs
dine together.
The vse of
grayne is very
fender in
Egypt.

In

In this countrey also the manner is to circumsise and cut round about the skynne from their priuy parts, which none other vse, except those that haue taken letter, and learned the custome from the Egyptians. The men go in two garments, the women in one, stitching to the inside of the vesture a tape or caddele to gird their apparell close to them, which y people of other regions are wont to weare outwardly. The Gracians in writing and casting account, frame their letters, and lay their counters from the left hand to the right, the Egyptians contrariwise procede from the right to the left, where in also they frumpe and gird at the Gracians, saying, that themselves do all things to the right hand, which is well and honestly, but the Grakes to the left, which is perversely and vntowardly. Furthermore, they vse in writing two kind of characters or letters, some of the which they call holy and diuine, other common and prophane. In the seruice and worship of the gods, they are more religious and deuout then any nation vnder heauen. They drinke out of brasse pots, which day by day they neuer faile to cleanse and wash very sayre and cleane, which manner and custome is not in a few of them, but in all. They delight principally to go in fresh and cleane linnen, consuming no small part of the day in washing their garments. They circumsise their secret partes for desire they haue to be voyde of filth and corruption, esteeming it much better to be accounted cleane, then comely. The priests and churchmen haue their bodies euer third day, to the end that neyther lyeve nor any kind of vncleannesse may take hold of those which are dayly conuersant in the honour and seruice of the gods. The same are arrayed in one vesture of single linnen, and paper shoes, without sufferance to go otherwise attired at any time. They purge and wash themselves euer day twice in the daye time, and as often in the night, vling other ceremonies and customes welny infinite that are not to be rehearsed. The selfsame priests haue no small aduantage or commodity in this, that they liue not of their owne, neither spend or consume any thing of their priuie goodes and substance, but haue dayly ministered and supplied vnto them foode in great abundance,

The manner
of casting of
account.

Their letters
or characters.

Cleannesse in
attire vwith-
out pride.

The custome
of the priests.

as well

Their dyer.

The orders
of priesthood.

The manner
of trying the
bullocks that
are sacrificed
vwhether they
be cleane or
otherwise.

The order of
sacrificing.

as well the flesh of oxen as of geese. Their drinke is wine made of grapes, which in like maner is brought them in allowance. To take any kind of fishe, they hold it vnlawfull: and if by fortune they haue but seene or lightly behelde any beanes, they deeme themselves the worse for it a moneth after, forsomuch as that kind of pulse is accounted vncleane. The rest also of the Aegyptians and common sorte vse very selde of oxen or neuer to solue beanes: and to eat the same either rawe or sodden, they hold it a greuous sinne. The priests take their orders in such wise, that euery one by turnes and courses doth seruite to all the gods indifferently, no man being clarked or chosen to be the seuerall minister of any one god alone. All these are gouerned by one generall president or Archbishop. If any man dye, his sonne taketh the priesthoode in his stead. All heate and bullockes of the malekinde they hold sacred to Epaphus, whereof if they be in minde to sacrifice any, they searche and trie hym whether he be cleane or no after this manner. If in all his skinne there appeare any one blacke hayre, they by and by iudge him impure and unfit for sacrifice, which triall is made by some of the priests appoynted for the same purpose, who take diligent view of the ore both standing and lying, and turned euery way, that no part may be vnseene. After this, search is made also of his mouth and tongue, whether all the signes and tokens appeare in him that should be in a pure & vnspotted beast, of which signes we determine to speake in another booke. To make short, he curiously beholdeth the hayres of his caple whether they growe according to nature, and be all white. If all these markes agree, they tye a ribaund to one of his hornes, and seare a marke on the other, and so let him run, and if any man aduenture to offer vp an ore, whose hornes are not marked with the publike seale or brandypon, he is by and by accused by the rest of his company, and condemned to dye. These are the meanes which they vse in searching and surueying theyr cattell, such as are to be offered to the gods. Whereouer, in the time of sacrifice and oblation, this is their manner. The beast that is seales on the horne, being brought to the altare and place of immolation, incontinent a fire is kindled,

led, then some one of the Chaplaynes taking a boule of wyne in his hands, drinkeh ouer the oblation with his face toward the temple, and calling with a loude voyce vpon the name of the god, giueth the beast a wound and killeth him, the head and hyde whereof, they beare into the market place, with many detestable curses, and diuelish bannings, making sale thereof to the Merchants of Greece. Such of the Aegyptians as haue no place of sale or vse of Merchandise with the Græcians, cast both head and hyde into the riuer Nilus. In cursing the head of the slaine beast they vse this manner of imprecation, that if any euill or misfortune be to happen either to those which do the sacrifice, or to the whole realme and dominion of Aegypt, it would please the gods to turne all vpon that head. The like vse and custome about the heads of such cattel as are killed in sacrifice, and in time of offering for the priest to drinke wine, is in all places alike throughout all the churches of Aegypt, in so much, that it is growne into a fashion in all the whole land, that no Aegyptian will taste of the head of beastes sacrificed. Nowhere, there is choise and diuersity of sacrifice with the, neyther is the same manner and forme of oblation kept and obserued in euery place. Now we will shew and declare which of all the goddesses they chiefly honour, and in whose name they solemnize and celebrate the greatest feast. Having therefore most deuoutely spent the eue or day before the feast in solemn fasting and prayer, they sacrifice an Ox, whose hyde incontinently they pull off and take out his entrayles, suffering the leafe and fat to remayne within him. After that, they hewe off the shanke bones, with the lower part of the loyne and shoulders, likewise the head and the necke, which done, they farce and stuffe the body with halowed bread, hony, raplons, figges, frankincense, myrthe, and other precious odours. These things accomplished they offer him vp in sacrifice, pouring into him much wine & oyle, and abiding still fasting, vntill such time as the offering be finished. In the meane space while the sacrifice is burning, they beate and torment themselves with many stripes, wherby to satisfy and appease the wrath and displeasure of the gods. Having left off on this

The head of
the beast that
is sacrificed
is accursed.

A law greatly honoured
in Egypt.

The manner of
burying kine
vvhen they dy.

this manner to afflict and crucifie their flesh, the residue of the sacrifice is set before them, wherewith they feast and refresh their hunger. It is a custome receiued throughout all the region, to offer bullocks and calves of the malekinde, if in case they be found immaculate and pure, according to the forme of their lawe: howbeit, from kine and heifers, they absteyne most religiously, accounting them as holy and consecrate to the goddesse Isis, whose image is carved and framed like a woman, with a paire of hornes on hir head, like as the Grecians describe and set forth so. Whereof it proceedeth that the people of Egypt do most of all other beastes worship and reuerence a cowe, for which cause, none of that nation neither men nor women will eyther kille a Grecian, or so muche as vse his knife to cut any thing, his spit to roast, his pot to boyle, or any other thing belonging to them, vnbayning and loathing the very meate that hath bin cut with a Grecians knife, for so much as in Greece they feede of all neate indifferently both male and female. If an ox or cowe chaunce to die, they burye them on this wise, the kine and females they cast into the riuer, burying the oxen in some of the suburbs with one of his hornes sticking out of the ground for a token, lying on this manner vntill they be rotten. At an ordinary and appoynted time, there arriueth a ship from the Prosopitis situate in y^e part of Egypt which is named Delta, being in compass nine stades, which is 3. miles. In this land are planted many citie, one of the which continually furnisheth and sends forth the aforesaid ship, hauing to name Atarbeeis, wherein standeth a faire and goodly temple dedicated to Venus. From this city Atarbeeis, many people are wont to stray and wander into other townes of Egypt. The ship coming to land at every city, takes vp the bones of the dead oxen, and carries them all to one place where they are buried together. The law also commaundeth the selfe same manner to be kept and obserued in the sepulture and burying of other cattell that dye in the land, from the slaughter of the which generally the Egyptians absteyne. Neuerthelesse, such as abiding in the prouince of Thebes in the temple of Iupiter Thebanus, are inuested with the orders

of priesthoode, vse the same abstinence from sheepe, and slayne goates vpon the altars of the gods, for in Egypt the same gods haue not the same kinde of diuine honour in euery place and with euery people; sauing Isis and Osiris, the one a goddesse, the other a god, which are of all men worshipped alike. This Osiris is of the Egyptians thought to be Bacchus, albeit for some respect they name him otherwise. Contrary to these, such as are belonging to the pallace of Mendes, and are conteyned within the precinct and limits of that sheere, withhold themselves from goates, and make sacrifice of sheepe. The Thebanes theretofore, and such as following their example eschew and auoyde the slaughter and killing of sheepe, testifie themselves to be moued heerevnto by a law, because that Iupiter on a time refusing to be seene of Hercules who greatly desired to behold him, at his instant prayers cut off the head of a ramme, and stripping off the fell, cast it ouer him, and in such manner shewed himselfe to his sonne, whereof the Egyptians framing the image of Iupiter, made him to haue a rammes head, of whome, the Ammonians tooke that custome, which are an offspring and braunch growne from two sundry nations the Egyptians and Ethiopians, as well may be seene by their language which is a medley of both tongues: who seeme for this cause to haue named themselves Ammonians, for that they hold the oracle of Iupiter whome the Egyptians call by the name of Ammon. In this respecte the Thebanes absteyne from the blood of rammes and sheepe, esteeming them as holy and diuine creatures. Howbeit, one day in the yeare which they keepe festiuall to Iupiter they kill a ramme, and taking off the skynne, they couer therewith the image, wherevnto incontinent they bring the picture of Hercules, after which they beate the naked flesh of the ramme for a good season. The sacrifice being in this sort accomplished, they burye the body in a religious and halowed vessel. This Hercules they reckon in the number of the twelue gods, as for the other Hercules of whome the Grecians make mention, the Egyptians are altogether vnacquainted with him, neyther do they seeme at any time to haue heard of him. This name I suppose to haue come

The cause
vvhy some of
the Egyptians
will kill
no sheepe.

Whence the
Ammonians
drew theyr
name.

The name of
Hercules ta-
ken from the
Egyptians.

first from Egypt into Greece, and to haue bene borrowed of them, howsoever the Grecians dissemble the matter, to make the inuention seeme their owne: whereupon I grounde wth greater confidence, for that the parents of Hercules, Amphitryon and Alcmena are by countrey and language Egyptians. Likewise in Egypt the name of Neptune, and the gods called Dioscuri, was very straunge, and unheard of, neyther would they be brought by any meanes to repute them in the fellowship and company of the gods. And in case they had taken the name of any god from the Grecians, it is very credible that as well as of the rest, nay aboue the rest, they would haue made chose of Neptune and the other, were it that at those dayes trade of merchandise, and voyaging by sea were vsed eyther by them into Greece, or by the Grecians into Egypt, which I suppose and thinke to haue bene. It is therefore most sound and agreeable to truth, that if any thing has bene borrowed by them, the name of Neptune rather then Hercules had crept into their manners and religion. Besides this, the godhead and name also of Hercules is of greates continuance and

antiquity in Egypt, insomuch that (by their saying) 17000. yeares are passed, since the raigne of King Amasis, in tyme of whose gouernance, the number of the gods was increased from eight to twelue, whereof Hercules was then one. Heer in not contented with a slipper knowledge, but moued with desire to learne the truth, I came in question with many aboute the same cause, & tooke shipping also to Tyrus a city of Phoenicia, where I had heard say that the temple of Hercules was founded. Being landed at Tyrus, I beheld the pallas beautified and adorned with gifts of inestimable price, and amongst these, two crosses, one of tried & molten gold, another framed of the precious gemme Smaragdus, whiche in the night season sent forth very bright & shining beames, forthwith falling into parles with the chaplaines & priests of the temple. I demaunded them during what space the chappell had stood, and how long since it was built, whose talke and discourse in nothing agreed with the Grecians, affirming, that the temple tooke his beginning with the city, from the first foundation & groundley wherof,

whereof, two thousand and three hundred yeares are expired. I saw also in Tyrus another temple bowed to Hercules sumamed Thelus. In like sort, I made a iorney to Thelus, where I light vpon a chappell erected by the Phœnicians, who entering a voyage by sea to the knowledge and discovery of Europe, built and founded Thelus, five mens ages before the name of Hercules was knowne in Greece. These testimonies do plainly prooue that Hercules is an ancient god and of long durance. For whiche cause amongst all the people of Greece they seeme to haue taken the best course, that honour Hercules by two sundry temples, to one they shew reuerence as to an immortal god, whome they call Hercules Olympius, to another, as to a chiefe peere, and most excellent person amongst men. Many other things are voyled by the Grecians, albeit verily and of slender ground whose said and indiscreet tale it is, that Hercules coming into Egypt was taken by the Egyptians, and crowned with a garland, who were in full mind to haue made him a sacrifice to Iupiter. Unto whose aultare being lead with greates pompe and celerity, he remayned very meeke and tractable, but till such time as the priest made an offer to slay him, at what time recalling his spirits, and laying about him with manfull courage, he made a great slaughter of all such as were present & stroue against him. By which they fabulous & incredible narration they flatly argue, how ignorant and vnacquaynted they be, with the maners of Egypt, for vnto whom it is not lawfull to make oblation of any brute beast, but of swine, oxen, calves and geese: could they so farre stray from duty and feare of the gods, as to slayne and blemish their aultars with the blood of men? Agayne, Hercules being alone in the hands of so many Egyptians, can it stande wth any credence or lybelhood, that of hymselfe he should be able to slay so greates a multitude? But let vs leave these fables, and proceede forward to the truth. Such therefore of these people as see the bloodie head and slaughter of goates (namely the Mendesiens) lay for their ground, that Pan was in the number of the egypt gods which were of greater standing and antiquitie then the twelue.

The two
temples of
Hercules in
Greece.

The reason
why in some
partes of A-
gypt they will
kill no goates.

The forme and image of the god Pan, both the paynters and caruers in Egypt frame to the same similitude and resemblance as the Græcians haue expressed and set him forth by, making him to haue the head and shankes of a goate, not that they thinke him to be so, but rather like the other gods. Notwithstanding the cause whereby they are moued to portray and shadow him in such sort, is no greate and handsome tale to tell, & therefore we are willing to omit it by silence, sufficeth it that we knowe how as well bucke as dooe goates are no very sainets in this countrey, in so much that with the Mendesiens goateheards are exalted aboue the common sorte, and much more set by then any other degree of men, of which company, some one is alwayes of chiefe estimation, at whose death, all the quarter of Mendesia is in great sorrow and heaviness, whereof it cometh, that as well the god Pan himselfe, as euery male goate is called in Egyptian speech Mendes. In these parts of Egypt it hapned that a goate of the malekinde in open sight closed with a woman, whiche became very famous and memorabile throughout all the countrey. An hogge is accounted with them an vncleane and defiled beast, which if any passing by fortune to touch, his next worke is to go wash and wase himselfe clothes and all in fluer, for which cause, of all their proper and native countrey men, only such as keepe swine, are forbidden to do worship in the temples. No man will vouchsafe to wed his daughter to a swineheard, nor take in marriage any of their dissent and illue feamale, but they mutually take and vowe their daughters in marriage betwene themselves. Of the number of the gods onely Liber and the Poone are sacrificed vnto with hogges, whereof making oblation at the full of the moone, for that space also they feede of porke and hoggs flesh. The reason why the people of Egypt kill swyne at this time, and at all other times boyle in so great despight and hatred against them, because mine eares glowd to heare it, I thought it meete to conceale it. Swyne are offered vp to the Poone in this manner: the hogge standing before the aultare, is first slayne, then taking the tip of hys tayle, the milt, the call, & the sewer, they lay them all together, spreading

A Goate clothing vwith a woman.
Hogs of all bealls vurst accounted of.
Hogheards of basest account.

Svine sacrificed to Liber and Luna.

spreading ouer them the leafe or fat that lyeth about the belly of the swine, which immediately they cause to burne in a bright flame. The flesh remayning they eat at the full of the moone, which is the same day whereon the sacrifice is made, abhorring at all other times the flesh of swine as the body of a serpent. Such as be of poore estate, and slender substance, make the picture & image of a hogge in paff or dowe, whiche being consequently boyled in a vessell, they make dedication thereof to their gods. Another feast also they keepe solenne to Bacchus, in the which towards supper they sticke a swyne before the threshold or entry of their dwelling places, after which, they make restitution thereof to the swineheard agayne of whom they bought it. In all other pointes pertaining to this feast, so like the Græcians as may be, sauing that they square a little and vary here in. For the manner of Greece is in this banquet to weare about their neckes the similitude of a mans yard named Phallus, wrought and carued of figtree, in stead whereof, the Egyptians haue deuised small images of two cubites long, whiche by meanes of certayne strings and cordes they cause to moue and stirre as if they had sence and were liuing. The carriage of these pictures is committed to certayne women that beare them too and fro through the streetes, making the yard of the image (which is as bigge as all the bodye besides) to daunce and play in abhominable wise. Fast before these marcheth a piper, at whose heeles the women followe incontinent with sundry psalmes & sonets to god Bacchus. For what cause that one member of the picture is made too big for the proportion & frame of the body, and also why, that, only of all the body is made to moue, as they refused to tell for religion, so we desired not to heare for modesty. Howbeit, Melampus some of Amytheon was falsly supposed to haue bin ignorant in the ceremonies of Egypt, in the whiche he was very skillfull & cunning. By whom the Greekes were first instructed in the due order and celebration of Bacchus feast (whome they worshipped by the name of Dionysius) & in many other ceremonies and religious obseruations pertaining to the same. Notwithstanding something wanted in this description, which

Superstition oft times runneth into most filthy deuises.

Melampus the first founder of this ceremonie in Greece.
In the time of Herodotus the name of Philosophers was strange.

was after adde, and in more perfect and absolute manner set downe by certayne grane and wise men called Philosophers, which liued in the second age after him. Most euident it is that the picture of Phallian worne of the Græcians in the feast of Bacchus, was found out and deuised by him; whose discipline in this point the Græcians obserue at this day. This Melampus was a man of rare wisdom, well scene in the art of divination and touchsaying, the author and first founder to the Græcians as well of other things which he had learned in Egypt, as also of such statutes and obseruances as belong to the feast of Dionysius, only a few things altered which he thought to amend. For why, to thinke that the Græcians and Egyptians fell into the same forme of diuine worship by hap hazard or plaine chaunce, it might seeme a very hard and unreasonable gesse, sithence it is manifest that the Greekes both vsed the selfesame custome, and more then that, they kept it of longer. Much lesse can I be brought to say, that either this fashion or any other hath bene translated and deriued from Greece into Egypt. I rather iudge that Melampus coming from Phœnicia into Beotia, accompanied with Cadmus and some other of the Tyrians, was by them made acquainted with all such rites and ceremonies as in the honour of Dionysius are vsed by the Greekes. True it is, that the names by which the gods are usually called, are borrowed and drawne from the Egyptians, for hearing them to be taken from the Barbarians as the chiefe inuenters and deuilers of the same, I haue found not only that to be true, but also that for the most parte they are brought out of Egypt. For setting aside Neptune and the gods called Dioscuri (as before is declared) Juno, Venus, Theonis, the Graces, the Nymphes Nereides, all the names of the gods and goddesses haue bene euerywhere knowne and vsurped in Egypt. I speake no more then the Egyptians testify, which a nough sincerely that neither Neptune nor the gods Dioscuri were euer heard of in their land. These names I iudge to haue bene deuised by the Pelasgians, except Neptune, whose name I suppose to be taken from the people of Africa, for so much as from the beginning no nation on the earth but only the A-

fricans

fricans, used that name, amongst whom, Neptune hath alwayes bene reuerenced with celestiall and diuine honours, whom the Egyptians also denie not to be, albeit they shewe and exhibite no kinde of diuine honour towards him. These and suche like customes (which we purpose to declare) haue the Greekes borrowed of the Egyptians: neuerthelesse, the image of Mercury, who is framed with the secret member perfect and apparent, I rather seeme to haue proceeded from the maners of the Pelasgians, then from the vsuall and accustomed wont of Egypt, and principally to haue growne in vse with the Athenians, whose fact consequently became a paterne and example to the rest of the Græcians. For the selfesame soyle was toynctly held and inhabited both of the Athenians (which were of the right lignage of Hellen) and likewise of the Pelasgians, who for the same cause began to be reckoned for Græcians. Which things are nothing maruailous to those that are skilfull and acquainted with the worship and religion whereby the Græcians yeeld to the three sonnes of Vulcane named Cabiri, which diuine ceremonies are now fresh in Samothracia, and were taken and receyued from the Pelasgians. The cause is, that those Pelasgians whome we said before to haue had all one territorie with the Athenians, dwelt sometime also in Samothracia, by whome the people of that soyle were taught and instructed in the ceremonies appertinent to Bacchus. First therefore the people of Athens following the steps of the Pelasgians, caused the picture of Mercury to be carued in suche sorte as we haue heard. For authority & prooffe why the image should be thus framed, the men of Pelasgos recited a mysteric out of holy bookes, which is yet kept and conserued in the religious monuments of Samothracia. The selfesame in prayer and invocation to the heauenly powers, made oblation of all creatures indifferently, and without respect (whych I came to knowe at Dodona) geuing no names at all to the gods, as keepinge stark ignorant howe to call them. Generally they named them *Θεοι* gods, in that *Σειρεσις* *ἑξοχῆ* that is, they disposed and placed in order all the countreyes and regions on earth. In tract of tyme, the

The beastly deuises of the paganes.

Cabiri the three sonnes of Vulcane.

D. iii.

names

names and appellations of the powers diuine fled in Egypt, grew also in knowledge with the Greekes: insuing which, the name also of Dionysius, otherwise called Bacchus, came to light, albeit, long after that time and in later daies. A small time expired, the Greekes consulted with the oracle in Dodona to the same end and purpose. This thape of prophecy was in those daies the only and most ancient state in the land of Greece, whether the Pelasgians repaying, demanded the oracle if the surnames of the gods receiued and taken from the Barbarians, might be lawfully frequented in Greece: whereto answer was geuen, that they shoulde be reteined: for whyche cause, preeling sacrifice to the gods, such names were helde by the men of Pelasgos, and lastly obserued of y^e Gracians. Doubt, what original or beginning the gods had, or whether they were euermore time out of mind: finally, what forme, figure, or likenesse they bare, it was neuer fully and perfectly knowne till of late daies. For Herodotus and Homer (which were not passing 400. yeares before vs) were the first that euer made the gods to be borne and sprung of certaine progenies like vnto men, assigning to euery one a byname, proper and peculiar honours, sundry crafts and sciences wherein they excelled, not leaving so much as the fauour and portraiture of any of the gods secrete and vnderleied: As for such poets as are saide to haue gone before these, they seeme to me to haue liued after them. The first of these things I haue the names of the natures celestiall to haue bene placed in Greece in such sort as hath bene declared, the priests at Dodona do iustly witness. Now for this of Hesiod and Homer to be no other wyse then is said, I putte mine owne credit. Furthermore, of y^e oracles in Africke and Greece the Egyptians vnderstand this vnto, and principally such as are employed in the service and ministration of Iupiter Phebanus: by whom it is saide, that certaine men of the Phoenicians comming to Thebes, stole priuily from thence two women accustomed to minister in the temple of Iupiter, one of the which they sold in Lybia, the other in Greece, by whose meanes and aduise it came to pass, that in each countrey the people created an oracle. Perceat somewhat abashed, and

Dodona, sometime the chiefe oracle in Greece.

The beginning of the pagans gods.

The beginning of the oracles in Africke and Greece.

and requesting earnestly how and in what manner they came to knowe this, they made me answer, that knowing no corner vnsearched whereby to come to knowledge of their women, and not able to finde how they were bestowed, nemus was brought at length of their plight and condition. Thus farre was I certified by the Thebanes prielates, wherunto I deeme it conuenient to adde such things as were notified vnto mee at Dodona by the priests there, who vndoubtedly affirme how in times forepast and long ago, two blacke pigeonsooke they flight from the countrey of Thebes in Egypt, starting with swift course through the sky, one of the which fortuned to light in Africa, the other in that part of Greece where Dodona is now situate, where pointing vpon a mighty tall beech, he was heard to speake in a voice humane, like vnto a man, warning the people to erect an oracle or seate of diuination in that place, being so thought good, and prouided by the destinies. Whiche admonition the people taking (as well they might) to come by the instinct and motion of the gods, vnto as they were commanded by the gods. In like manner it fell out that in Lybia the people were stirred up and intenced by the other doore to the planting and erection of a seate propheticall, named the oracle of Ammon, being also consecrate to the name of Iupiter. These things we receiue of the credite and authoritie of the Dodonians, confirmed and established by the generall consente of those that had the care and charge of the temple. Of these women priestesses in the temple of Dodona, the eldest & most ancient had to name Hieromenica the second Timareta the third and yonger Nicandra. Menetcheleus of these matters such is my iudgement. As any such religious and holy women were by stealth of the Rhodians transported and caried away into Lybia and Greece. I coniecture that the one of these was sold at Thebes, in that parte of the region which earth was in possession of the Pelasgians, and is at this present required for a portion of Hectus where, hauing serued certaine yeares, in place of a tree the Rhodians vnto the ministration of Iupiter, vnder some beech tree growing in those daies. For what could be more like by conuenience, then for her to establish

A tale of two pigeons.

The feast of
lamps.

A combat of
priests.

people of the land. In like manner meeting (as before) at the city Sais, there to accomplishe the rites and ceremonies due to the day, at the approche and neere poynt of the euening, they furnish and beset their houses with torches and lampes, which being replenished with pure oyle mingled with salte, they giue fire to the weike, and suffer them to continue burning till the next morning, naming the day by the feast of lampes. Such as resort not to this feast, do neuerthelesse at their owne homes giue due honour to the night, placing in euery corner of their house an infinite number of tapers and candles, the custome being not only kept at Sais, but spread and scattered throughout the whole region. But for what ende this night is helde solemne by lighting of lampes, a certayne mysticall and religious reason is peeled which we must keepe secret. At Heliopolis and Butis onely, sacrifice, without execution of any other ceremonies, is done to the gods: likewise at Papremis they retain the same custome of diuine seruice and worshipping as in other places. At the sunne going downe, certayne chosen men of the priests, being few in number, and seriously helde and busied about the image, the most parte standing before the dore of the temple armed with clubs as much as they can well doe: ouer against whom on the contrary side, other, more then a thousand (of the number of those that come to worship) all strongly furnished & prepared with bats in their hands. The day before the feast, the picture or image framed of wood, is by meanes of a sowl (assigned to the ministry and cure of the wooden god) conueyed out of a small temple made of light timber goingeously glided into another sacred and religious house, being thither drawne by the ministers themselves vpon a wayne of foure wheelles, wherein the temple likewise is placed, & the image also contained therein. Drawing neere to the temple with their carriage, the eliabbes standing before the dore with cheates & cruell manaces forbid the enter: incōuenient hand of men ouer against them coming with might & maine to assault the image, and encompassing with those that kept the temple, laye on the rude blowes, the harder any escapeth with out his crowne cracked in many places. Wherein also

I suppose that many men miscarry and come short home, albeit they flatly denie that of a wound so taken any man euer perished. The homelings and peculiar people of that countrey alleadge this reason of the battell. In this temple (saye they) did sometimes inhabite the mother of the god Mars, who seeking at the estate of ripe yeares against the lawe of nature to haue society with his owne mother, tooke the repulse, and was reiected by her ministers that knew him not, whereat the god storming in great rage, purchased ayde out of the cities adioynant, and made way perforce, to the greate discomfiture and damage of those as sought to resist him, for which cause, they yet solemnize to Mars a feast of broken pates and husled costards, enacting moreouer by the vertue of their religion, that no man should haue carnall copulation with a woman in the temple, neyther attempt to set his foote within the doores of any suche house of religion, vlesse after the fleshly knowledge of women he first wash and cleanse his body wyth pure water, whiche custome onely taketh place amongst the Gracians and Egyptians, beeing the vse in other nations to accompany with their women in the churches and palaces of their gods, and also presently after such secret actes, without any regard of purifying themselves, to rush into the houses of diuine honour, making no difference betweene men and other brutish and unreasonable creatures. For it is seene (say they) how other things that haue life and sence, meddle themselves each with other even in such places as the gods were worshipped, which if it were a thing so odious and displeasunt in the eyes of the higher powers, no doubt the beastes themselves would eschue and auoyde it, whose doings together with their iudgement I flatly disallow. Howbeit, vnderstand we, that as well in these things whereof we haue intreated, as in all other the Egyptians are led with a singular superstition. Egypt also it selfe albeit it abuttes and poynt vpon the countrey of Libya, yet is it not ouermuch pestered with beastes. Such as the lande bringeth vp and fostereth, are reputed holy, and by no meanes to be violated or harmed by any, some of which haue their nouriture and foode together with the people of the soyle: other some

The cause of
this combat.

The feast of
broken pates.

A reason
drawne from
the vse of
beastes to de-
fend the man-
ners of men.

other some are more wilde, fierce, and intractable, refusing so gently to come to hand. The cause of these things, why creatures unreasonable are so highly honoured of this people, I may not without breach of piety reueale: which things of set purpose I haue endeouored to conceale and keepe secrete, vntil by the necessary course of the history I haue bene brought to the contrary.

The manner of the Egyptians touching the beastes of the land.

Furthermore, about the beastes that breed and multiplye in the region, suche is their order. Generally they are helde with a most tender and reuerent care for the maintenance and fostering of them, in whiche kinde of honour (for it is accounted a greate honour with them, to haue regard of beastes) the sonne euerywhere succeedeth the father. To these brute creatures, all such as are resident in the cities of Egypt, performe and pay certaine duties, making humble supplication to some one of the gods, in whose patronage and protection that beast is, which thing they accomplish after this manner. Shauing the heads of their sonnes, eyther wholly, in halfe, or for the most parte, they waigh the hayre in balaunce, setting agaynst in the iust weighe in silver, whiche done, they deliuered it to him that hath the charge and ouersight of any suche cattell, by whom are bought heere with small peeces of fishe which they giue the beastes to eate, and such is the meanes whereby they nourishe and bring them vp. The slaying of any of these done of malice and set purpose, is present death to the killer, but committed by chaunce a mule or peine at the discretion and arbitrement of priests. To kill an hauke or the bird which is called Ibis, is losse of life, in what sort soeuer it be done. Such beastes as are tame and come to hand, hauing their food together with men, albeit they be many in number, yet wold they much more increale, were it not for the nature of cats in this countrey. The female hauing once kidded, alwayes after elcheth the male, keeping her selfe secrete and couert from him, which the Egyptians seeing, kill the kyllings, & vse the for foode. The female bereaued of her yong ones, and finding her nest empty, is by that meanes brought to submitte hir selfe to the bucke, beeing of all creatures most desirous of increale.

The great regard of haukes

The nature of cats in Aegypt

increale. In time of fire, or suche like misfortune, the cats are moued with a certaine diuine kind of fury & inspiration. For the Egyptians behauing theselues securely in the appraising & extinguishing the flames, the cats lie conerely in waight, & suddenly coursing towards the place, mount and skip quite ouer the heads of the people into the fire, at which chaunce whensoever it cometh to passe, the Egyptians are extreanely sorrowfull. In what house soeuer there dies a cat, all of the same family haue their epebrowes: but if a dog dye, their head and body. A cat dying, is solemnely carped to the temple, where being well powdered with salte, she is after buried in the city of Babastis. A bitch is euermore buried in the same city where she dieth, yet not without the honour of a sacred tombe, burying their dogges after the same sort, and chiefly houndes of the malekinde, whiche they most of all others esteeme and set by. Likewise small serpents called in their tongue Mygalæ, and haukes of all kinde, if they fortune to dye, they take and bury them at the city Butis. Beares, such as be halowed, & wolues not much bigger then foxes, are couered in the same place where they be found dead. The nature also of the Crocodile is thus. Foure monethes in the yeare, and chiefly in the winter season it liues without meate. And albeit it haue frete like a land-beast, yet hath it a nature middle & indifferent, liuing as well in the water as one dyie land. Her egges she layes on the shore, where also she couereth & hatcheth the same, biding the most part of the day abroade on the dry land, but all the night tyme in the water, being much more hoate then the cold deawe that falleth in the night. Of all creatures I iudge none of so small & slender a beginning, to waxe to such huge and infinite greatness, the egge at the first not much bigger then a goble egge, which measure the broode it selfe exceedeth not when it first cometh out of the shell, howbeit, in durance of time, it growes to bee monstrous, surmounting the length of seauenteene cubites. The Crocodile hath eyes like a swine, teeth of passing bignesse, accordyng to the measure and proportion of her bodye, extendyng and bearyng outwarde, beeyng also very rough and grating lyke a sawe: and of all other creatures

Mourning for the death of cats and dogs.

Houndes greatly regarded.

The nature of the Crocodile.

A cubite is a foote and an halfe.

The Croco-
dyle hath no
tongue.

The bird
Trochilus.

A tame Cro-
codylc.

Crocodyles in
Aegypt called
Champs.

creatures is only without a tongue: the selfsame, contrary to the nature and property of all other beastes, hath the neathermost chapsstedfast and without mouing, and chaupeth her foode with the upper iawe. Her clawes are very strong and great, a scaly skynne, and aboute the backe impenetrable, that no weapon be it neuer so sharpe can pierce it. In the water as blinde as a moale, on lande of an excellence sharpe and quicke sight. Liuing in the water, it cometh to passe that her mouth is euermore full of horseleaches. No foule or beast can abide to see or come nye a Crocodile, save only the bird Trochilus, with whome she is at a continuall cruce for the singular commodity she receyvet by him. For the Crocodile at what time she forsaketh the water, and cometh out on lande, her qualicy is with wide and opened mouth to lye gaping toward the West, whome the bird Trochilus espying, flyeth into her mouth, and there deuoureth and eateth by the horseleaches, which bringeth such pleasure to the serpent, that without any hurt in the world she suffereth the bird to do what she will. To some of the Egyptians Crocodiles are in place of holy creatures, to other prophane and noysome, which chase and pursue them as most odious and pestilent beastes. Those that geue honour to them, are such as inhabite about Thebes, and the poole of Mæris, who are wont commonly to traine by a Crocodile to hand, and make it tame, being in all poyntes so gentle and tractable as a dogge. At whose eares they hang gemmes of singular price, likewise golden eareings, hampering a chayne to the forefeete. This tame one they cherish and byng by with great care, setting very much by it while it liueth, and being dead, they powder the body with sault, and lay it vnder the ground in a vessell accounted holy. Unlike to these are the people dwelling at Elephantina, who be so farre from thinking so reuerently of suche venemous serpents, that for hate they slay, and in disdayne eate them. The Egyptians call the not Crocodyles, but Champs, this name being brought by the people of Ionia, for that in shape they resemble those Crocodyles which amongst them ingender and breede in hedges. Diuers are the meanes whereby they are taken, yet amongst

The manner of
taking Croco-
dyles.

A beaste cal-
led the Ry-
uer horse.

The byrde,
Phoenix.

The shape of
a Phoenix.

The nature of
the Phoenix.

mongst other deuyses this one seemeth to mee most worthy reherfall. Such as laye for them and seeke all wayes to take them, bayte their hookes with Swynes flesh and cast it into the myddest of the ryuer: immediately standing on the shore they beate a younge pokling and cause it to cry exceedingly: which the Crocodile hearing followeth the cry, and drawing neere to the place, findeth the bayte and swalloweth it by at one morsel. Being fast intangled and drawne to lande, they first blinde and stop by hir eyes with clay and rubbishe, which causeth hir to lye still and suffer all thinges quietly, which otherwise they coulde neuer obtaine and come by without much a doe. Likewise, the Ryuerhorse (a beast so called) in all the borders of Papremis is reputed holy: being of this shape and figure. He hath foure feete clouen in sunder, and hoked like an Ox: a flat nose: and taile and Dane like an Horse: teeth apparaunt & standing out: in sounde and cry neighing so like a horse as may be: in hignesse resembling a mighty Bull, of so grosse and thicke an hyde that being well dyed, they make thereof Darts of exceeding strength and stiffnesse. There be also founde to breede in the ryuer certaine beastes much like a Beuer and liue like an Otter, which in Egypt are of great accounte and thought holy. In the same degre of sacred honour are all kinde of scale fishe and Celes; Such is also their opinion and reuerence towards birds and fowles of the ayre, as wilde Geese & such like. There is also an other bird of whom aboue all other they think most diuinely, called a Phoenix: which I neuer saw, but trapped and shadowed in coloures. For she cometh very seldom into that countrey (as farre as I could heare say by the Helio-politans) to wit, once in 500. yeares, and that also when hir parent or breeder dyeth. If she be truly drawne by the Egyptians this is hir forme and hignesse: hir feathers partly red and partly yealow, glittering like Golde: in forme and quantity of the body not much differing from an Eagle. Of this Phoenix, Egyptians haue byured a strange tale, which I can hardly credit: saying that the Phoenix flyng from Arabia, to the temple of the Sunne in Egypt, carieth in hir tallants the corps of hir dead sire, embaulmed & roled in Myrrhe, which she accustometh

meth to bury in that place. Adding also the maner whereby she inureth hir selfe to carpe so great a burthen. First she gathers a great quantity of Myrrhe and workes it into a lump, as much as shee canne well beare, whereby to make cryall of hir owne strength. After this perceyuing hirselfe able to weyde it, shee maketh an hole with hir Beake in the side of the balle, framing it very hollow and empty within, wherein she incloseth the body of hir breeder. This done, and the hole cunningly filled up againe, she popseth the whole masse in hir tallants: and finally, she transporteth it to Heliopolis to the temple Pallace of the Sunne: so skilfully handling hir carriage, that the Myrrhe body and all waygheth no more then the whole balle did before.

Serpents hauing in AEgypt.

This they mention as concerning the Phoenix. Knowe wee besides, that in the region of Thebes in Egypt, there vse to haunte a kinde of Serpents, had in vyaine worshippe: of body finale, & nothing naysome or hurtfull to men. These haue two hornes growing out of their heads, & euermore dying are laide in Iupiters temple, vnto whom they are holy and consecrate.

In Arabia there lyeth a place of no great distaunce from the city Batis, whether I went of purpose, hauing heard of certayne wynged Serpents there to be scene. And being come: I behelde the ribbes and bones of Serpents in number wel-nigh infinite and not to be reckoned, whereof some were greater, and some lesse. The place where the bones are layde, is a finale and narrowe bottome betweene two Mountaynes, opening into a wyde and waste champion.

The bird Ibis.

The speech goeth, that out of Arabia at the poynte of the Springe, many hydious and terrible Serpentes take their flight into Egypt: which the fowles called Ibides meeting with, straight wayes kill and deuour them: by which meanes the soile is rid & deliuered of a great plague. For this cause the bird Ibis (whereto the Arabians likewise ascribe) is had in great price and estimation of the Egyptians. The fashion & procrapture of this bird is such: hir feathers as black as Ieat: long shanks like a Crane: an hooked beake: much about the bignes of a Daker hen. And in this sort is the fowle Ibis rightly figured, that killeth the Serpents as they come into the land. There is also another

The shape of Ibis.

ther of these which are brought vp, & liue amongst men, hauing a finale head, a slender necke, white plumed in all partes of the body, sauing in the head & necke, the hinder parte of the wyngs and the taile, which are of a dark & black hure: the legges & bill in all poynts like the other. The Serpents themselves in forme and making are much like to the pestilent & infectious beast Hydra, that liueth in the water. They haue wyngs not of feathers, but of smorre and naked skin like vnto the wings of a Bat or Weremouse. Vnto let it suffice vs hitherto to haue continued the discourse and history of such beasts as with this people are had in chiefe and principall honour, exhibiting towards them a certayne religious, holy, and diuine worship.

Hydra a water Serpent.

Now it behoueth vs to know that such of the Egyptians as dwell in the coyne Countrey, & are most of all conuersant in describing to the posterity the acts & sayings of auncient memory, and of all the nation the most famous & principall. Whose kinde of lyuing is after this maner. Thise euery moneth they cleanse and purifie themselves, both vppwards by vomiting & downewards by purging: hauinge especiall regarde of their health and welfare: euermore supposing all maladies & diseases to grow and arise of the meate which they eate. For otherwise the Egyptians are as all men liuing the most sounde and healthfull except the Libians: the cause whereof I iudge to proceede of the immutable & constant course of the yeare, which with them neuer varieth, but falleth out alwayes alike: the greatest cause of defect & sicknesse in men, arising of the chaunge & mutability of the same. Their bread is continually made of fine wheat: their wyne for the most part compound of barley: the countrey bearing no vyne at all. They liue by fish partly raw and dyed against the sunne: sometimes powdered with salt. Likewise by raw hypps well salted, as Quayles, Duckes, and other smale fowle. In like maner, of other Creatures that haue necesse affinity therewith fish or fowle they make their prouision and furniture, roasting some and boyleing other. The rich and wealthy men of the lande in greate assemblies haue an vsuall custom, that by some in the company there shoulde be caryed

The chiefe part of AEgypt, and their maners.

Sicknesse proceedeth of the vnseasonable times of the yeare.

Herodotus his second Booke

An excellent custome practised by Nobles of Egypt.

New fashions abhorred.

Civility.

Pythagoreans were such as followed the doctrine of Pythagoras the Philosopher.

about in a sinale coffine the lively & expresse image of a deade man one or two cubits in length, which hauing shewne and reuealed to all that are presente, hee sayth thus: Beholde here, and amidst thy pleasure and delighte remember this, for such a one after thy death shalt thou bee thy selfe. Such is their order in feastes and banquets, contenting them selues alwayes with the customes of their owne countrey and refusing to be ruled by straunge and foraine maners. Amongst whom are diuerse fashions, very conuenient and well appoynted: in the number of these an excellent Poeme or Ditty, which the Grekes call Lynus. And in truth meruapling at other thinges in Egypt, I am not a litle amazed at this, whence the name of Lynus should come. The Songe they seeme to haue kept & retained from all antiquity. Lynus in the Egyptian gibberish is called Maneros, who (as they say) being the onely sonne of their firste Kinge, was surprised and taken away by vntimely death, whom the Egyptians bewayle and lament in this pitious and dolefull verse. Wherein they iumpe and agree with the Lacedaemonians, in that the inferiour meeting with his elder, peeldeth the way, and sheweth him a dutifull obeisance in rising from his seate, if happily hee bee sitting as he passeth by: in which poynte they are unlike all the rest of the Grecians besides. Expectinge in the way in place of mutuall salutation, they vse humble and curteous reuerence each towarde other, bendinge their hands to each others knees. Commonly they goe clothed in linnen garments made fast with a lace about the thigh, which kinde of attyre they call Calasyris: ouer this they cast also another besture of linnen very cleane & white. Garments of woollen are neuer caried into the houses of religion, neither will any man throwd him selfe in a woollen besture, which is accounted prophane. This hath some agreement with ceremonies usually kept in sacred feasts of Bacchus & Orpheus, which partly were taken from the Egyptians, & partly deuised by the Pythagoreans. For such as haue bene partakers of those rites, haue euermore abhorred to be buried in woollen garments. Whereof also an holy reason is geuen which we dare not disclose. Many other thinges haue bene invented by the Egyptians, as what day

entituled Euterpe. Fol. 91.

day and moneth is proper and appertinens to every god. Like wise in Astrology what fortune is incident to him that is born one such a day, how hee shall proue in life, by what meane hee shall miscary by death: which thinges haue bene blessed of many that haue laboured in the Arte and Science of Poetry. Also, more wonders, and straunge sightes and euentes haue bene discussed and interpreted by them, then by any other Nation liuinge. For as any such thing hath happened at any time they committe it to memory, awaiting diligently what issue it hath: and if the like fall out at any time after, they coniecture of the ende and effect thereof by the example of the first. The knowledge of divination is so practised by them, that they impute not the invention thereof to the will of men, but to certayne of the gods. In their temple there bee these Oracles. The prophecy of Hercules, Apollo, Minerva, Diana, Mars, and Iupiter, most of all reuerencing the diuine seate of Latona, helde at the city Batis. These propheties are not all instituted after the same fashion, but haue a difference and diuersity betweene them. Physicke is so studied and practised with them that euery disease hath his seuerall physician, who stryuet to excell in healing that one disease, and not to be expert in curing many: whereof it cometh that euery corner is full of Physicians. Some for the eyes, other for the head, many for the teeth, not a few for the stomacke and belly. Finally, such as are of knowledge to deale with secret and priuy infirmities.

In like sort, the maner of mourning, and funerall sorrow at the death of friends: also the maner of sepulture and buryall which they vse, is most worthy memory. When as any of their familiars or domestick friends fortune to decease, (hee hee of regarde amongst them) all the women of that family besmere and gryme their heads and faces with myre & dresse: and leauing the forlorne and languished corpes amongst their friends & acquaintance, they them selues being straight gyrded, with their breasts all bare and naked, accompanied with all the women of their kindred, wander about the streets with most piteous lamentation and howling: on the other side, the men fast

The Egyptians first invented the arte to read a mans destiny.

The seates of prophecy in Aegypt.

In Aegypt euery disease hath his physician.

Of mourning and burying the dead.

The manner of
embalming
the dead.

gryte about the loynes, thump & beate themselves, as the most miserable, infortunate, & wretched persons in the world. After this they carry out the body to embalme and preserve. Certaine there be definitely appointed for the same purpose, that make an occupation and trade hereof. These when the coyle is brought unto them, propounde & shew to the bryngers, sundry formes & pictures of the dead, paynted or carued in wood, one of which is wrought with most curiouse arte and workmanship (which we thinke impiety to name): the second of lesse pryce: the third meaneest of all: demaunding of the bryngers, to which of these paterns & examples their friend shalbe dressed. Being agreed of the pryce they depart, leaving the body with salyners: who incontinent leason & preserve the corpe with al industry, drawing the Braynes out by the nosthills with a crooked instrument of Iron, in place whereof they fill the Brayne pan with most sweete and pleasaunt oymments. This done and finished, they cut and rip by the Bowells with a sharp stone of Aethyopia, taking thereout the paunche & entrails, and cleynse the belly with wyne of Palme tree: secondly, with fresh water mingled with most fragrant & delightfull spyes: in place hereof they force and stuffe the belly it selfe with myrrhe, of the finest sorte brayed and pounded in a mortar. Likewise, with Cassia & all kinde of pleasaunt odours, except frankincense. Having thus done, they sewe it up agayne, & embalming the body, preserve it for the terme of 70. dayes: longer then which they may not keepe it. The dayes expired & drawne to an ende, they take the coyle and wash it ouer a fresh, annoynting the body with gum (which is to the Egyptians in steede of Olive) and attyng it in a fine linnen drawne together with a lace, they send him back againe to his friends. His friends in þe tyme, while the salyners haue him in hand, procure an Image to be made to the likenes and resemblaunce of him that is dead, wherein being holow & hauted within, they cause him to be inclosed, laying both the Image and the body therein containd in a tombre together. Howbeit they which in meaner estate and fortune cannot reach so high, order the bodys of their frindes in forme as followeth. First of all they fill a clyster with the oymments of never which

which without any maner cuttunge or opening the belly, they strayne it into the body by the inferiour partes & fundament, preserving the coyle as before, 70. dayes. The last day of all they drewe out the oyle from the bowels of the dead: which is of such vertue, that it bryngeth out with it all the inner parts of the belly corrupted and festered. Herewith also they infill & power into the body Salt peter, which is of force to deplaine, taynt, and consume the flesh, leaving nothing but skin & bones: which done, they estones belluer the body to þe owners. There is also a third kinde of usage accustomedly practised about the bodys of the dead: that if any one be deceased whose friendes are very poore and of smallest substance, they only purge the belly, and preserving the corpe with salt for terme of like time as before, in fine, redeliuer him to the bryngers.

The wyues of noble men, and such as are very fayre and of great respect for their beauty, are not presently vpon pointe of their death, geuen to be embalmed, but three or foure dayes after, fearing lest they should be abused by the inordinate lust of such as wille then, allading moreover, that a Saliner sometimes working such abuse vpon þe dead body of a woman, was taken in the maner, and his villany discryed by one of his owne company. If it fortune any one either of the Egyptians, or of forraigne countries to be drowned and cast on shore, the City in whose borders he is founde must sustaine the charge of the funerall, which in honorable maner must be executed, and the body buried in the sacred and holy Monumentes. Being not lawfull for his friends and allies any whit to intermeddle or touch the dead, but the Priests assigned to the worship of the ryuer Nilus intombe and bury him so nicely and solemnly as if it were the body of a god. The customes of Greece they will in no wise follow: utterly estranging them selues from all orders borrowed and derpyed from other Nations.

Albeit Chemmis a great City in the Province of Thebes not farre from the City Næa, wherein standeth the Temple of Perseus, saune of Danæ, builte square and compassed rounde aboute with a Springe or Groue

Fayre gentle-
vwoman dying
are kept three
dayes before
they be pre-
served.

The City
Chemmis.

of Date trees hauing also a large entry of stone, on each side whereof are placed two Images of passing greatnesse: within the pallace is contayned a rare monument of Perseus, whom the Chemyts auouch often times to appeare vnto them out of the earth, and not seldome in the church: at which time they find his shpper which he was wont to weare, two cubites in length, sayyinge that at such times as that is seene, the yeare proueth very fertile and prosperous throughe out all Egypt. This towne (I say) hath ordayned certayne games of exercise in the honour of Perseus, after the maner of Greece. These being deuoted of mee why Perseus should appeare to them alone, and for what cause in the celebration of their games, they differed from the rest of Egyptians: they made answer, that Perseus was issued of theyr city, adding much more, that Danaus and Lynceus were also Chemyts and sayled into Greece: for blasing whose weddage they came at length to Perseus, who comming into Egypt for the selfe same cause as the Grecians testify, namely, to fetch the heade of Gorgon out of Africk, saue also to them and called to remembre auncle his kinned and linage, of whom hauing taken acquaintance, and hearing his mother to speake of the name of Chem, he instituted a game of all exercises, which according to his appointment and first ordinance they obserue till this day. These are the maners of those that dwell the Fennes, such as dwell in the Marishes differ not from the rest, neither in other things, nor in estate of marriage, euery one inioyng the private fellowship of his owne wyfe, in semblable maner to the Grecians. Notwithstanding for the easie provision of their food, and sustenance other things haue bene sought out and deuised by them. For in time of the floude when the ryuer ouerfloeth the countrey, there arise in the water great plenty of lillies, which the people of Egypt call Lotos. These they reape and dry them in the Sunne. The seede whereof (growing in the midst of the flower, somewhat like vnto Poppy seede) they boyle, after which they kneade it into cakes, & bake it for breade. The roote of this is very tothsome, pleasant & good to eate: being of forme very rounde, & in bignesse like an aple. There is also another kinde

Their floud
in AEgypt.

kinde of lillies much like to roses, which in like maner haue their growth in the water, from whose roote springs a bud unlike to the former, bearing fruite in maner & likenesse of an honny Combe: herein are contayned certayne smale kernells resembling the stone of an Olive, not unfit for sustenance, and commonly eaten of the Egyptians, as well fresh as wythered. The selfe same people when the season of the yeare seructh, are busily conuerlant in gathering a kinde of Rush called Byblus, the top whereof they crop & turne it into vse of foode: the residue being much about one cubyte in length, they partly eate & partly sell. Such as be desirous to make fine and delicate meate of this Rush, vse to cast it into an Duen & boyle it: some there be that vse only by fish, which hauing taken, they incontinently draw them & parch them in the Sunne like stockfish, and being well dyed they eate them. The comon sorte of fish vsed among them, breede not in the ryuer, but in pooles, being of this nature. Toward the time of spawning they leaue the fennes & make repaire generally to the sea, the male fishes in maner of captaines leading the ranke. These male fishes as they passe still enwarde the sea they feede by the way, which their femals following after immediatly deuour, and thereof shortly after breede theyr spawnes. Now at the pointe of breede, the femals forsaking the salt waters, stowe backe agayne to the marishes to their accustomed haunte, leauinge the males that follo to after them: and in swimming backe agayne, they boide spawnes, being very smale cornes, like the graynes of mustard seede which lightinge vpon the male fishe in the tayle of the ranke, are swallowed by and deuoured by them. Not one of these litle graynes but will grow to a fishe, as well may bee seene by those that escape the males, and are deuoured: which being nourished by the waters growe to smale frye. Such of these fishes as are taken swimminge to the sea, are found to haue the left side of theyr heads very much woone and gaule: and in comming from the sea, the right side: the cause being this, that both in going and comming they continually grate agaynst the shore and bancks of the ryuer, as a direction to them in passinge to and fro, least that stoting in the midst of the streame, they chaunce to stray

The nature of
their fish.

and wander out of the right course. At such time as the ryuer Nilus becommeth to swell, all the lowe places in the countrey and Ponds neere adioyning to the ryuer doe likewise increase: being then to bee seene great store of younge Fry in euery litle puddle: whereof these should breede, this seemeth to be a probable cause. That the yeaere before, at the fall and decrease of the water, the fish which together with the ryuer departe them selues, leaue behinde them their spawne in the mudde, which at the rysing of the nexte floude, being clesoned, by the waters, recouer vertue, and growe to bee fish. As touchinge which thinges let it seeme sufficient thus much to haue spoken.

The Egyptians that keepe in the fenne countrey, vse a certaine oyle made of a tree, which the Apothecaries call Palma-chri. These trees (that springe naturally in Greece) the Egyptians accustome to plant and set by the bankes of Pooles and ryuers, which is the cause that they beare fruite, but very strong and rancke of sauoure. The fruite being gathered, some of them bruse it against the sye, other some drie it in a pan, reseruing that which commeth of it, which serueth them partly for Oyle, partly for the vse of their Lamps and candles, peeled (as they sayd before) a deyne very loathsome and vnswaue. Likewise, agaynst gnats and flies, wherewith their lande aboundeth aboue measure, certaine remedies are founde out by them. Such as dwell aboue the Fenmes are holpen herein by towers and high garrets, wherein they take their sleepe, for asmuch as the winde will not suffer the Gnats to fly high. The people of the Fenmes in steede of Turrets are sayne to worke this deuise. Each man hath his Nets, wherewith in the day time they goe on fishing, and in the night pyche them aboue their chambers wherein they rest, by which meanes they come to take a nappe of nyne houres longe: whereas otherwise (were they neuer so well wrapped in clothes) the Gnats with their sharp nebbes would pierce and stinge quite through all, being not able in like maner to passe through the Nets. Their Shippes bled for burthen or carpage are made

made of a kinde of Thorne, not farre vnlike the tree Lotos growing in Cyrene, from the which there issueth a certayne kinde of gumme. Of the body of this thorne they sawe and square out certaine boardes two cubits longe, and fashioned like a tileheard, which they frame and compact together after this maner. First they vnite and ioyne the plancks together with an infinit number of nayles and pynnes, binding the same to many transomes that goe both crosse and longe wayes for the strength of the vessell. Their wood they frame not in compasse, after the maner of other Nations, but fasten and knit the ioyntes together with Bullrushes and such like. They haue only one Helme or Sterne, which is made to goe throughe the hinder parte of the Shippe. The Mast is likewise of thorne, the Sayle of the Rushe Byblus. These kinde of vessells are not able to cut against the streame, but are haled and drawne forward by land. Downe the streame they passe in this wyse. They frame an hurdle of the bushe Tamarisk, fast bounde and tyed together with the peelings of greene Cane or Reedes: prouydinge moreouer a mighty stone wyth an hole throughe the middell, two talents in weight: which done, they cast the hurdle into the streame beinge made fast with a Rope to the nose of the Vessel: contrariwise, the stome they tye behynde wyth an other Cable, geuinge it so much scope that it may sinke to the bottome. By which meanes it commeth to passe that the streame carpyng on the hurdle, cauleth the Shippe to follow, with exceeding swiftnesse: and the stone on the other side drayling behinde, directeth the same in euen and steadfast course. At such time as the ryuer ouerrunneth the soyle, the Cities are only apparent and vncouered, resembling in shew the Isles of the sea Egæum, all the land besides being in maner of a sea. The Cities which in time of the floud are extante, be in place of Portes for the ships to lye at rode in. During which time they sayle not in any maner ryuer, but throughe the midst of the fieldes. They that take shipping from the Citye Naucrates to Memphis, haue their course by the Pyrami-

The Pyramides were certayne long refts of stone.

The gathering of fruite for oyles.

The maner of their Shypps.

des: albeit there be another way also findinge in the same place, strykinge ouer by the Neb of Delta, and the City of the Cercasians. Likewise as we take our voyage from the Sea coaste, and the city Canobus to Naucrates through the wyde and open fieldes, we shall passe by Anthylla a towne so named: in like manner arryuinge, at the city Archandry. Anthylla a city of chiefe renowne, is euermore geuen and allotted by the Kinge of Egypt to his Queene, that then is, to finde her shoes, which are purchased by the reuenues of the same. Which custome hath remayned since the tyme that the Persians governed in Egypt. Archandry seemeth to haue taken the name of Archander, sonne in lawe to Danæus, and the lawfull offspringe of Phichus Achæus: not denyng but that there might bee another bestowes him: but howsoeuer it is, the city Archandry can in no wise be made an Egyptian name. Whereto haue I set downe such thinges as either by my selfe I haue seene and knowne: or bene constantly aduertysed there of by the people of the region, determining henceforth to prosecute such matters, as I haue onely by heresay, interlaced the same otherwhyles, with such thinges as of myne owne knowledge I am able to iustifie.

Menes the firste Kinge of Egypt (as the pyestts make reporte) by altering the course of the ryuer, gayned all that ground whereon the City Memphis is situated: the floud beinge wonte before time to haue his course fast by the sandy mountayne which lyeth towarde Lybia.

This Menes therefore damminge vpp the bosome of the ryuer towARDS the south Region hauinge cast vpp a pyll, or bulwarke of Earth much after an hundred furlonges aboute the City, by that meanes dyed the old Channell, causinge the ryuer to forsake and abandone his naturall course and runne at randame amiddest the hills. To which damme also the Persians that rule in Egypte even at this day haue a diligent eye: yearly fortifyinge and repayinge the same wyth newe and fresh Earth. Through the which if by fortune the ryuer stryuinge to recouer his olde

olde course, should happily make a breach, the city Memphis were in daunger to bee ouerwhelmed with water. By the selfe same Menes firste bearinge rule and authoritie in Egypte (after þ by turning þ streame of Nilus he had made by ground of that where erst the ryuer had his passage) in the same plot of land was the city it selfe founded & erected, which (as well may bee seene) stands in the straight and narrow places of the countrey. Hore then this, to the North & West (for Eastward Memphis is bounded by the course of the riuer) hee caused to be drawne out of the ryuer a large and wyde poole: beinge also the founder of Vulcans temple in Memphis, one of the sayrest buildinges and of chiefe fame in all the countrey of Egypte. Three hundred & thirty pynces that by mutuall succession followed Menes, the pyestts also readily mentioned out of þ books of their Monuments: of which number 18 were by Countrey Ethiopians, and one a foraine & ouerlondish woman, whose nation they knew not, al the rest beinge sprung of their owne land. This woman þ aspired to þ crowne, bare the name of þ famous Queene of Babylon, & was called Nitocris: whose brother in þ tyme of his empyre beinge slaine by þ Egyptians, Nitocris wearing þ crowne after him sought meanes secretly how to reuenge his death, which she brought to passe by a straunge deuce and pollicy. Hauing therefore builte for hir owne vse a sayre & gorgeous courte, she caused an hollow Claut or caue to be cast vnder the earth, pretending for the tyme a reason of hir deuce, albeit farre different from hir secret minde & purpose. The work ended, she inuited thither the most part of hir nobles to a banquet, such as shee knew to haue bene þ authors and workers of hir brothers death, who beinge all assembled and set together in an inner Parlour, expectinge their cheere, the water was let in at a priuy grate and ouerwhelmed them all.

These thinges they spake of Nitocris, adding besides, that hauing wrought this feate, shee cast hir selfe into an house full of Ashes to escape unpunished.

By the rest of the kinges of Egypte the pyestts coulde recyte no glorious acte that shoulde bee accomplished, sauing by the noble king Moeris the last and latest of all this crewe.

Three hundred and 30 princes after Menes.

Nitocris a Queene of Egypt.

Moeris the last of the 330 pynces.

The reuenues of a city assigned to the Queene of A Egypt to find hir shoes.

Menes the king of A Egypt.

The actes of Menes.

To whom they attribute þ building of þ great pyrches belonging to Vulcans temple, standing on the North parte of þ Palestine. By the same also was a certaine fenne delued and cast vp, wherein were builded certaine mighty Towers called Pyramids, of whose bygnesse, as also of þ large cōpasse and amplitude of the Poole, wee will toynately intreate in another place.

These thinges were done by Moeris the last king. The rest consuming the time of their raygne in silence and obscurity, whom for the same cause I will passe ouer, and adyresse my speache to him who came after them in time and went before them in Dignity: namely, the worthy Prince Sesostris. Him the Histories recounte firste of all the kings of Egypt to haue passed the narrow Seas of Arabia in longe Ships or Gallies, and brought in subiection to the Crowne all those People that marche a longe the redde Sea. From whence retyringe backe againe the same way, hee came and gathered a greate power of men, and tooke his passage ouer the waters into the mayne lande, conquering and subduing all Countreies whether so euer hee went. Such as hee founde valiaunte and hardy not refusing to icopardie their safety in the defence and maintenaunce of their liberty, after the victorie obtained, hee fixed in theyr countrey certayne sinale pylles or Crosses of Stone, wherein were ingrauen the names of the kinge and the countrey, and how by his owne proper force and puissance he had made them yelde. Contrarywyse, such as without controuersie gaue themselves into his handes, or with litle stryfe and lesse bloodshed were brought to relent: with them also, and in their region hee planted Pillers and builde by litle crosses, as before, wherein were carued and importrayed the secret partes of women, to signifie to the posterity the base and effeminate courage of the people there abyding. In this sorte hee trauallyed with his army by and downe the mayne, passing out of Asia into Europe, where he made conquest of the Scythians and Thracians: which seemeth to haue bene the farthest poynt of his voyage: for so much as in their land also his titles & marks are apparantly seene, and not beyonde. Wherefro hee began to measure his steps backe agayne

Sesostris king
in A Egypt, and
his exploits.

A monument
an the reproch
of Cowardise.

agayne incamping his power at the ryuer Phasis: where, I am not able to discusse, whether king Sesostris him selfe planted any parte of his army in that place euer after to possesse þ countrey: or whether some of his souldiers wearyed with continuall perigrination and trauallye, toke by their mansion place & rested there. For the people named Colchi, seeme to be Egyptians: which I speake rather of myne owne gathering, then of any other mans information. Howbeit, for tryall sake cōmoninge w the inhabitants of either nation, the Colchians seemed rather to acknowledge & remember þ Egyptians, then þ Egyptians themselves affirming, that the Colchians were a remnant of Sesostris army. Wherby selfe haue drawne a cōiecture hereof: þ both people are in countenance a like black, in hayre a like fryzled, albeit it may seeme a very feeble gesse, the same being also in other nations. A better surmise may be gathered of this, that þ people of Aethyopia, Egypt, and Colchis only of all men, circuncyse & cut of the foreskin from their hidden partes, receyving the custome time out of minde. For the Phoenicians and Syrians þ dwell in Palestina, confesse themselves to haue borrowed the maner of circuncision from the Egyptians. And as for those Syrians þ dwell neere vnto the ryuers Thermodon and Parthemus, and the people called Macrones their next neighbours, they tooke the selfe same life and custome of þ Colchians. Howbeit, the Egyptians and Aethyopians, which of them learned it of others, it is hard to discerne, forasmuch as the custome in both Countreies is of great antiquity. Neuerthelesse, very good occasion of coniecture is offred vnto vs, that it came fyrst from þ Egyptians, at such time as the Aethyopians had exchange of merchandise with them. For the Phoenicians, that in like maner haue mutuall trafique which the Grecians, leaue of to circuncyse themselves, and refuse in that poynte to be conformable to the lawes and statutes of their countrey. One thinge more may be alleaged wherein the people of Colchis doe very narrowly resemble þ customes of Egypt, in so much as, these two nations alone, work their linnen & dresse theyr flax after þ same sorte, in all poyntes respecting each other both in order of lyfe & in the maner

The people
Colchi sprōg
of the AEgyptians.

maner of language. The flaxe which is brought from Colchis & Grecians call Sardonick: the other coming out of Egypt they terme after the name of the countrey, Egyptian flaxe. But to returne to the tytles and emblems that king Sesostris left behind him in all regions through which he passed, many there of are fallen to decay. Notwithstanding, certaine of them in Syria and Palæstina I beheld with myne own eyes, intapled with such polyes as we spake of before, and the pictures of womens secretes ingrauen in them. Likewise in Ionia are to bee seene two sundry Images of Sesostris himselfe carued in pillars: one as we passe from Ephesus to Phocæa: another in the way from Sardis to Smyrna. Cyther of these haue the forme and figure of a man, five hands breadth in bignesse, bearing in his right hand a Dart, in his left a bowe, his harness and furniture after the manner of the Egyptians and Ethiopians. Crosse his backe from the one shoulder to the other went a sentence ingrauen in the holy letter of Egypt: hauing this meaning. By my owne force did I vanquishe this region. Notwithstandinge it is not there specified what he should be, albeit els where it is to be seene. Some haue deemed this monument to haue bene the image of Memnon, not a little deceyued in opinion. This noble and victorious prince Sesostris making his returne to Egypt, came (by report of his priests) to a place named Daphnoe pelusia, with an infinite trayne of foraine people out of all Nations by him subdued: where being very courteously met & welcomed by his brother, whom in his absence he had left for Viceroy and protectour of the countrey, he was also by the same invited to a princely banquet, him selfe, his wife, and his children. The house whereinto they were entered, being compassed about with dye matter, was suddaynely by the treachery of his brother set on fire, which he perceiving toke counsaile with his wife then present, how to escape, and auoyde the danger. The woman either of a readier wit or riper cruelty, aduised him to cast two of his sixe children into the fire, to make way for him selfe and the rest to passe: time not suffering him to make any long stay, he put his wyues counsaile in speedy practise, & made a bridge through the fire of two of his children, to preserue the rest

Memnon the sonne of Aurora slayned in the vvarre at Troy.

The death of Sesostris intended by his cruell brother.

rest aliue. Sesostris in this sorte deliuered fro the cruell treason and malicious deuise of his brother, first of all tooke reuenge of his trecherous villany and diuelish intent: in the next place bethinking himselfe in what affaires to bestowe the multitude which he had brought with him, whome afterwards he diuersly employed: for by these captiues were certayne huge and monstrous stones rolled and drawne to the temple of Vulcane. Likewise, many trenches cut out and veried from the riuer into most places of the countrey, whereby the land being asofetime passable by cart & horse, was thenceforth bereaued of that commoditie: for in all the time ensuing, the countrey of Egypt being for the most parte playne and quail, is through the creekes and windings of the ditches brought to that passe, that neyther horse nor wayne can haue any course or passage from one place to another. Howbeit, Sesostris inuented this for the greater benefite and commoditie of the lande, to the ende that such townes and cities as were farre remooued from the riuer, might not at the fall of the flood be pinched with the penury and want of water, which at all times they haue deriued and brought to them in trenches. The same King made an equall distribution of the whole countrey to all his subiects, allotting to euery man the lyke portion and quantitie of ground, drawne out and limited by a fouresquare fourme. Whereof the King himselfe helde yeerely reuenues, euery one being rated at a certayne rent and pension, which annually he payd to the crowne, and if at the rising of the flood it fortun'd any mans portion to be ouergone by the waters, the King was thereof aduertised, who forthwith sent certayne to suruey the ground, and to measure the harties which the flood had done him, and to leaue out the crowne rent according to the residue of the land that remayned. Whereof sprang the noble science of Geometry, and from thence was translated into Greece. For as touching the Pole and Gnomon (which is to say) the rule, and the twelue partes of the day, the Grecians tooke them of the Babylonians.

This King Sesostris helde the Emppire alone, leaning in Ethiopia before the temple of Vulcane certayne monuments to the

The countrey of Egypt cut out into trenches for the better conueyance of water.

A diuision of land.

The beginning of Geometry.

The images of
King Sesostris.

the posteritie, to wit, certayne images of stone, one for hym
selfe, another for his wife, beeyng each of them thirtie cu-
bites: the foure images also of hys foure sonnes, beeyng each
of them twentie cubites apeece. In processe of time when the
image of King Darius that governed Persia should haue bene
placed before the picture of Sesostris, the priest of Vulcano
which stued in the temple woulde in no wise permit it to bee
done, denying that Darius had neuer attieued the like ex-
ploites that Sesostris had done, Who, besides the conquering
of sundrie other nations (not inferiour in number to those
whiche had bene overcome by Darius) had also brought in
subiection the most couragious and valiaunt people of Sey-
thia: for whiche cause, it were agaynst reason to preferre
hymselfe in place before hym into whome he was inferiour in
chivalry, whiche bolde answers of the priest, King Darius
tooke in good parte and brooked wel ynough.

The death of
Sesostris,
whome Phe-
co succeeded.

Sesostris dying, the seate imperiall came to hys sonne Phe-
co, who beeyng bereaued of hys sight, undertooke no voyage
of warre, but remayned quiet in his kingdome. The cause he
was stricken blinde, is layde to be this. At what tyme the
waters of the floud increasynge, by reason of a mightie raging
winde, had drowned the lowe countreys eygheteene cubites
deepe. The King enraged at the vnaccustomed swelling of
the ryuer, tooke hys darte and discharged it into the myddell
of the waters, for whiche hys vncuerent acte, the faine is,
that hys sight incontynente was taken from hym, and hee
became blinde the space of tenne yeares. In the eleventh
yeare, there arose a prophecie in the city Butis, that the tyme
of hys miserie was nowe crysped, and that hys sight should
estwoones bee restored agayne, if in case hee washed hys eyes
in the water of a woman, whych neuer knewe man but her
owne husbände. For further prooffe of this phetis medicine,
the King beganne first with hys owne wyfe, whych working
not the effecte he looked for, he tryed many others, but all in
vayne, lastly, lighting vppon a poore seely woman that had
never worshipped more Sainctes then one, hee speedely
recovered hys sighte agayne, and causing all those whome
earst

An exquisite
medicine for
the eyes.

earst he had promised to be gathered into one citie (the name
whereof was called Reddclodd) he set fire to the towne, and
consumed them all.

An army of
honest yvons
burnt at a
clap.

The King thus healed, and freely acquitted of hys former
miserie, began to be deuoute, increasynge the temples of the
gods with giftes of exceeding halue. All which deserue for
theyr excellencie to be had in memorie, and chieflly those that
he offered in the temple of the Sunne, which were these, two
mighty great stones which the Egyptians in theyr congue cal-
led Obeli, in fashion like a spit or broach, 100. cubites long, and
in breadth, 80.

Next after hym the kingdome descended to a certayne man
of the citie Memphis, whose name in the greeke language
was Protheus, to whome the Egyptians erected a temple,
which is yet to be seene in Memphis, very fayre and beauti-
full, garnished wth rich and singulare giftes. On euery side
whereof dwell the Phenices, a people descended of the Tyri-
ans; whereof the place taketh the name, and is tearmed the
tentes of the Tyrians. Within the temple there is standynge
the house of Proceus, called the court of straunge Venus, vn-
der which name is meant (as I deeme) Helena, the daugh-
ter of Tyndarus, who as a guest agaynst her wyll, kepte resy-
aunce for a tyme in the court of Protheus, and was tearmed
the straunge Venus, in as much as the other Venus (who
hath many temples in Egypt) is neuer called by the name
of straunge. Whereof entring talke with the sacred order of
the priestes, they discoursed vnto me, that Alexander hauing
stolne Helena from the Spartanes, and speepynge hymselfe
homewarde by the sea called Ageum, by constraynte of wea-
ther was driuen into the Egyptian seas, and perforce agaynst
his will, was cast ashore in Egypt. His ariual was at y mouth
of the floud Nilus called Canobicum, at y porte whiche the in-
habitants tearme by y name of Trachex. In this place is situ-
ated a temple to Hercules, wherevnto if any mans seruauent or
ballast flye, and gett vppon hym the holy markes (as they call
them) in token that hee peeldeth hys whole alleageaunce
to the god of that place, it is not lawfull for any man

Protheus King
of Egypt.

Helena.

Of the ariual
of Paris in E-
gypt.

A Sanctuary
for seruauents.

to touch him, which order was kept inviolate unto our age. The seruantes of Alexander hearing of the lawes of this temple, forsooke their Lorde, and fled vnto it, and in humble manner submitting themselves before the god, they accused their mayster (whose death they all desired) shewing in what manner he came by Helena, & the great iniury he had wrought to her husband Menelaus. The same playnt also they framed before the priests of Hercules, and the chiefe gouernour of the port named Thonis. Thonis hauing heard the accusatiō of these poore suppliants, sent in all haste to the King in these wordes: Knowe you (noble Prince) that a fewe dayes since, a certayne straunger of the Troiane lignage (hauing committed a most villanous acte in Greece, by entising away the wife of him that had geuen him entertaynement) is by force of tempest dnyen vpon our coastes, we desire therfore to knowe your highnesse pleasure, whether we shall geue him free passage into his countrey, or bereaue him of that he hath, and sende him awaye. To which newes the King returned an aunswere saying. The person you speake of, of what nation soeuer hee bee whiche hath wrought this despitefull treacherie to his hoste, see you apprehend and bring to my court, to the ende I may heare what he can say for himselfe. Whereat Thonis without any farther deliberation, tooke this yong gallaunt of Troy, straped his ships, and brought him with the Lady Helena and the rest of his retinue to the city Memphis, where the King at that tyme made his place of abiding. Seeing arrived at the Court, the King asked Alexander in these wordes: Yong gentleman, what are you, and from what countrey are you landed heere in Egypt? Alexander, who was not to seeke of an aunswere, with a comely grace made aunswere to the King, describing both his countrey and lynage, the place also from whence hee was arrived, and to what coastes he directed his course. And where then (quoth the King) had you this goodly gentlewoman, for she seemeth to be a woman of no common bloud: whereat my yongh somewhat manimering before he coulde cast the plot of his excuse, was betrayed by his seruantes, who in humble manner on their knees, disciphred to the King the whole

whole discourse of his treason. The bassals hauing ended their speeche, Protheus turned hymselfe to Alexander, and tucked hym vp with thys rounde tale: my friende (sayde hee) were it not for the reuerence I owe to straungers, with whome my custome is not to deale by rigour, I woulde surely pipe yee such a daunce for the wicked villanie wherewith thou hast abused thyne hoast in Greece, that all vnthankfull wretches shoulde take example by thee how to vse those that shewe them courtesie in a forraigne lande. Ah vnkynde wretche as thou arte, is thys the best requitall thou makest the Grecian for his noble blage towarde thee: to bereaue hym of his mate, the most comfortable companyon of all his daies, and not contente therewith, lyke an arraunt theefe thou hast despoiled his goodes, the best and principall treasures of his house. Thou mayest blesse the tyme tenne thousande tymes, that the Egyptians yeelde suche honoure to straungers: and packe thee hence from my presence wth the rest of thy mates, swearyng by my crowne, that if hencefoorth thou bee seene within the borders of Egypt, I wyll account thee as myne enemye. As for thy minion and the goodes thou hast broughte, I shall reserue, tyll suche tyme as the Grecian shall come to reclayme them. By these meanes (sayd the priestes) came Helena into Egypt, whereof also Homer hymselfe seemed not to bee ignoraunt, but of purpose rather (for that it fell not out so fittingly for his verse) hee chose the other, declaring notwithstanding that some such fame as thys was bruted abroade, whyche appeareth manifestly in his Illiads, where making mention of the voyage of Alexander, he asseymeth, that by meanes of a contrarye wynde, hee was tossed by sea, and recouered the lande at the city Sydon in Phænicia: reade the verses that are framed by hym in the prayse of Diomedes, in whych place these lynes are founde.

O. ij.
There

Herodotus his second Booke

*There were the cloakes of gorgeous hue
so braue and princely dight,
Made by the dames of Sydony,
sold to the seemely wight
Kyng Pryams sonne, that stole hymselfe
a wyfe of royall race,
Queene Helene hyghte, retyrnyng home,
vnto his natyue place.*

Touching the same in his *Odysea*
in these verses.

*This payson quicke and valerous
whych Polydamna gaue
The wyfe of Thonis, Helen brought,
and carefully dyd saue.
Great store whereof in droughty soyle
of scorched Aegypt groe
Some soueraigne good, and other some
the cause of present woe.*

In like maner to *Telemachus*, *Menelaus*
speaketh in this vyse.

*And when I sought to leaue the land
of Aegypt, and retyre,
God hyndred, whome I left vnserued
by vowe and sacred fyre.*

In these verses Homer confesseth that he knewe of the wandering of Alexander into Aegypt, forsomuch as the countrey of Syria is bounding vpon Aegypt, and the people Phænices vnto whome the city Sydon is belonging are resyaunt in Syria. As well these therefore as also the place it selfe, are no small prooffe, nay rather a most valerous argumente, that the verses wherein it is sayde, that Alexander conueying Helen from Greece in three dayes space, with a prosperous gale, and

entituled Euterpe.

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and quyet sea, arryued at Troy, were rather intruded by some other poet then inuented by Homer, who contrarywyse in hys *Illiads* maketh mention of his errour by sea.

To leaue Homer, and come to the assayes of the Troianes, being desirous to vnderstand of what truth these things were which are byured to haue bene done by the Greekes at Troy, I solicited the matter with the priestes of Aegypt, who tolde me in such manner as themselves befozetime had bene aduertised by Menelaus. After the flight of the Lady Helen, there assembled, in the cause of hys kings brother Menelaus, a puissant armie of the Græcians, who embarking themselves into Teucris, and incamping in theyr coastes, sent in ambassage to the city Troy certayne of theyr chiefe peeres and nobles, amongst whome, was Menelaus brother to the Kyng. Beeyng entered the city, they made clayme of the Lady Helena, with the goodes and treasures shee tooke wyth her, requyring also a sufficient satisfaction to be made for the iniurie. Wherevnto the Troianes answered, that they spent their speech in vaine, to rechallenge eyther women or goodes of them which they neuer sawe, alleadging, that the thyngs they challenged were surprised by the Aegyptians: neyther was it reason why they shoulde beare the faulte of others, and make restitution of that which they neuer had. Howbeit, the Greekes imagining they had spoken it in derision, to shift off the siege for the tyme, bent theyr whole force agaynst the towne, continuing the siege and batterie so long, tyll they had brought it to utter ruine and subuersion.

The citie taken, when Helena could not be founde, and the same aunswere was rendered the Græcians as befoze, they gaue credite at length to theyr wordes, and sente Menelaus into Aegypt to the courte of Protheus, whether beeyng come, and declaryng the cause of hys arriuall to the Kyng, he gaue him greate entertaynemente, restoring vnto him hys Lady with all his treasure, without any manner of losse or imbelement. Neuerthelesse, Menelaus for all this courtesie and royall vlage which he had receyued at the handes of the King, gaue him but a poupe for his labour, dooyng to the

Of the Troiane vvaire.

Courtesie rewarded with crueltye.

countrey this iniurie for a farewell. For in deuouring to depart thence, and wayting a fauourable wynde to fit hys purpose, by meanes whereof, he stayde a long tyme in Egypt: to knowe the state of hys voyage, what fortune should thereafter betide vnto hym, he tooke two chyldren of the Egyptians, slewe them, and paunched out theyr bowels, whereby to take view of his future successe. Which beyng knowne, and perceyuing hymselfe to be mortally hated and pursued of the inhabitants, he spyd hym thence into the Isles of Africa lying ouer against them, from whence also makynge as good haste as he coulde, the Egyptians heard no more tydyngs of hym. Of all these things they were partly informed by the knowledge of hystories, beyng much more certayne of such thyngs as were done in theyr countrey. Thus farre the priestes of Egypt proceeding in discoursing of Helena, whereto I adde this surmise of myne owne, that if Helena had bene in Troy, no doubt for ought that Alexander could haue sayde or done, she had bene deliuered to the Gracians. For who woulde thynke that King Pryamus wth the residue of that lignage were so madde, that to the ende Alexander might enioy the delighte of hys Lady, would imperill theyr owne lyues and theyr chyldrens, with the flourishing estate of so famous a cite. In whych sond opinion, if in case they had bene at the beginning, yet vndoubtedly they woulde haue recanted at length when as many valiaunt souldyers of the Troianes, and two or thre of the Kings owne sonnes, (if any credit may be geuen to the poets) were most lamentably slaine by the Gracians in fight. By these things I am driuen to coniecture, that if Helena had bene in their keeping, Pryamus to rayse the siege from the walles of hys city, woulde willingly haue wrought meanes to restore her agayne. Neyther was Alexander heere apparaunt to the crowne, so that his father beyng crooked wth age, the administration of the kyngdome shoulde rest in hys gouernemente, one there was betweene hym and home, namely hys brother Hector, as well in number of yeares hys elder, as in noblenesse of mynde hys better, whome it behoued not to smooch by his brother in hys filthy leachery, seeing

That Queene
Helena vvas
neuer at Troy.

such imminent perill to threaten not onely himselfe, but also the whole kyndred and nation of the Troianes. But it was the iust plague of God inflicted vppon them for their wickednesse, that they shoulde neyther deliuer Helena whome they had not, nor be credyted of the Gracians, to whome they sayued not, to the ende all men myght learne, that they whych strike wth the swoorde, shall be beaten with the scabberde, being euermore seene, that vpon greuous iniuries the gods alwayes powre downe greuous reuengements. Thus much I thought conuenient to speake of mine owne fancye.

After the deceasse of Protheus, Kampsinitus tooke vppon hym the rule of the countrey, who in memorie of himselfe, lefte behynde hym certayne porches of stone, planted westward agaynst the temple of Vulcane, right ouer agaynst the whych, stode two images of fyue and twentye cubites in length. One of the which standyng northerly, they call Sommer, and the other lying to the west, they tearme winter, contrary to all reason and order. This King in abundance of wealth, and plenty of coyne, so farre excelled all those that came after hym, that none coulde go beyonde him, no not approach neere vnto hym in that kynde: wherefore desirous to possesse hys goodes in safetie, hee builde hym a treasure of iewelhouse of stone, one of the walles whereof bounded vpon the outsyde of hys courte. In framing whereof, the workeman had wrought this subtile conueyance, one stone in the wall hee layde in that sorte, that a man might easily at pleasure plucke it in or out, which notwithstanding serued so fittingly to the place, that nothing coulde be discerned. When the building was finished, the King caused his treasure to be brought into it, minding henceforth to be secure and to lay aside all feare of misfortune. In processe of time, this cunning artificer lying at the poynt to dye, called vnto him his two sonnes, and disclosed vnto them in what manner he had prouided for theyr good estate, in leauing a secret and most priuy passage into the Kings treasure, whereby theyr whole lyfe myght be lead in most happy and blessed condition. In briebe, hee shewed them all that was done by hym, deliuering them the iust measures

Kampsinitus.

A tale of a
cunning
theefe.

of the stone, that they might not be deceived in laying it a-
gayne, whych the two yong yowthes well marking, thughe
from that tyme forwarde to be of the Kings counsaile, if not
of hys court, and to become the prynces surueyers of hys iewell-
house.

Theyr father being dead, they made no long delay to
put in execution theyr determinate purpose, but repaying to
the court by night, they found the stone, which with small force
remouing it from the place, they spied themselves with plen-
tie of coyne, and so departed. In shorte space after the King
entering hys treasure, and spying the vessels wherein hys
money lay to be somewhat decreased, was exceedingly ama-
zed, not knowing whome to accuse, seeing both hys seales,
whiche he had set on the doze, intouched, and the doze fast lo-
cked at hys coming thither. Howbeit, repaying sundrie
tymes to beholde hys wealth, and euermore perceiving
that it grewe lesse and lesse, deuised with hymselfe to beset
the place where hys money lay with certayne greeds or snares
to entrappe the theefe in. These subtille merchants accor-
dyng to theyr former wont approaching the spring head where
they had dronke so oft before, one of them went in, and groa-
ping for the money, was so fast intangled in a snare, that for
hys lyfe hee wist not how to shifte, but seeing hymselfe in
these braakes, hee called hys brother, to whome he disclosed
hys euill happe, willing hym in any wise to cut off hys head,
least beeyng knowne who hee was, they both myght bee
serued with the same sauce. His brother hearing hys coun-
saile to be good, did as he bade hym, and sely placing the
stone as hee founde it, departed home, bearyng with hym the
head of hys slayne brother.

The next day the King opening hys iewell house, and
spying an headlesse theefe surprised in a ginne, was wonder-
fully astonished, seeing every place safe, and no way in the world
to come in or out at.

In this quandary, vncertaine what to thinke of so straunge
an euent, he deuised yet to go another way to the wood, cut-
ting the body of the theefe to be hanged out vpon the walles in
open

open view to all that passed by, appointing certayne to attend
in that place, with straight charge, that if they hearde any
making moane or lamentation at the sight thereof, they
shoulde forthwith attache them, and bying them to the
King.

The Mother of these two Brethren not able with
patient eyes to beholde the wretched carcasse of her pi-
full sonne, called the other by her vnto her, aduising him
by some meanes or other, to take awaye hys brothers bo-
dy and burie it, threatening moreover, that in case he neg-
lected to accomplishe it with speede, shee woulde open all
hys thefte and treacherie to the King. Whome her sonne
endeuouring with many wordes to perswade, and nought
auayling (so tender was her affection towards her childe)
hee set hys wittes abroache to the framing of some sub-
tile conceyte, to beguyle and inueigle the Kings watche-
men. Pannelling certayne Asses, whiche hee loaded with
bottles of sweete wyne, hee proceeded forward with hys
carriage, till such tyme as hee came agaynst the place
where the watche laye, where pryncely stopping one or two
of hys bottles, the wyne flowed out in greate abundance,
whereat, sayndg as though hee had beene bespides hym-
selfe, hee piteously cryed out, tearing hys hayre and flama-
nyng as one bitterly ignorant whiche to remedye shoulde.
The keepers seeing the wyne gush out so fast, ranne ha-
stely with pottes and cannes to receyue to leaue all shoulde
bee lost, but the dyuer (who had already cast hys plotte)
seemed heereat muche more iuraged then before, taun-
tyng and raylyng at them with most bitter and reuiling
wordes. Contraryly, the watchmen geuing hym very fayre
and gentle languages, hee seemed better contented, leadyng
asyde hys Asses out of the way to newe girdle them, and
place his carriage in better order. Many wordes grewe
betweene them whyles he was addressing hys Asses to pro-
ceede on theyr waye, till that one of them bolting forth
a merry jest, caused hym to laugh hartly, so that, lyke
a good

The affection
of a mother.

a good fellowe, he bestowed amongst them a bottle of wyne. Which courtesie they all tooke in very good parte, requesting hym to sitte wyth them for companye, and drinke parte of hys owne cost. Whereto hee willingly consenting, they dranke a carouse, every man hys cannikin, tyll the wyne began to runne of the lyes, whycherhys coapellinate perceyuing, set abroach another bottle, and began to quaffe afreshe, whycher set my keepers on such a tantarra, that beeping well wetted, they set more by three drammes of sleepe, then sye ounces of witte. Then all was hushe, and the watchmen fast asleepe, hee tooke the boode of hys brother, and in mockage, hauing off the happe of they right cheekes, he returned home, bepng right gladly entercepted of hys mother.

The King seepng hys deuises no better to proceede, but for ought he coulde imagine the theefe still beguyled hym, wared woonderous wrath: howbeit, determining to leaue nothing vnattempted, rather then to let such a villayne escape scotfree, he buile yet another trappe to catch the fore in. He had at that time abiding in hys courte a goodly gentlewoman his onely daughter, whome he tenderly loued from her childhood. This Lady he made of his counsaile, willing her by the duty of a chylde, to abandon chastity for the time, making hir selfe a common skant for all that would come, on condition they shoulde sweare to tell her the subtillest and the sinfulllest pranke that euer they had played in all theyr lyfe tyme, and who so confessed the facts lately atchieued in imbesileing the Kings treasure, and stealing away the theefe, him to lay hold on, and not suffer to depart.

The gentlewoman obeying her fathers will, kepte open house, hauing greate repaite vnto her out of all partes of the countrey. Now the theefe whycher knewe full well to what intente the King had done thys, desirous to bee at oast wyth hys daughter for a nighte, and fearing the daunger that myghte ensue, beeping of a verie pregnaunt and readie witte, deuised yet another shifte wherewithall to delude the King: he strake off the hande of hys brother that was

dead,

dead, and closely carping it vnder his cloake, he repayed to the place where the Kings daughter lay, who demaunding hym the question as she had done the rest, receyued of him this answer, that the sinfulllest acte that euer he committed, was to cut off his brothers head, beeing inueigled in a snare in the Kings treasure, but the subtillest in that he had deceyued a sort of drunken asses, whome the King had appoynted to watch the body. The Lady that had listned to his tale, hearing the newes she longed for, stretched out her hand to lay hold on him, who subtilly presenting her with the hande of his brother, (which beeing darke, she fast griped in stead of his owne) hee conueyed himselfe from her and was no more seene. The King heereof aduertised, was stricken with so great admiration as well of his wit in deuising, as his boldnesse in aduenturing, that forthwith he caused notice to be geuen throughout all partes of his gouernment, that in case the party whiche had done these thinges, woulde disclope himselfe, and stande to his mercy, he woulde not only peeld him free pardon, but also indue and honour him with so princely rewards as were fit for a person of such excellent wisdom. By yonker peelding credite to the Kings promise, came forth in presence, and described himselfe, with whome Kampsinus toying his daughter in marriage, did him the greatest honour he could deuise, esteeming him for the wisest man that liued vpon the earth, holding it for certayne, that the Egyptians excelled all others in wisdom, amongst whome he iudged none comparable to hym. The same King (say they) whiles he was yet liuing, trauelled so farre vnder the ground, till he came to the place which the Grecians call the seates infernall, where he played at dyce with the goddesse Ceres, and sometimes winning sometimes losing, he returned againe at length, beeing rewarded by her with a mantle of gold. In the meane space while Kampsinus vnderooke this voyage to hell, the Egyptians kept holyday, prolonging the celebration till such time as he retyped backe againe, which solemne obseruance, since our memory hath bene duely celebrated. But whether this be the cause of that sacred festiual, I dare not auowe, howbeit, the priests shewed me a certayne

Kampsinus
journey to hell.

certayne cloake, wouen in the space of one daye, wherewith once apeare they attyre some one of theyr petie vicars, blinding mozeouer hys eyes wth a myter. Breeing in thys sorte attyred, they conduct hym to the hygh way that leadeth to the temple of the goddesse Ceres, where after they haue placed hym, they leaue hym grabling in that place, and departe their waye. To whome incontinently resorte two wolues, conducting the priest to the temple aforesayde, whych is distaunte from the city twentie furlongs, where hauing accomplished certayne ryces, the wolues leade hym backe agayne to the same place. All these thyngs they doubt not to reporte for certayne true, which we leaue to euery mans lyking to iudge of them as they deserue. For myne owne parte I haue thought it meete to make relation of such things as I heard amongst them, going no farther in many thyngs then hearesay.

Amiddest the infernall powers, the Egyptians asseyrme that Ceres and Liber haue the chiefe authoritie.

The same people were they that first helde opinion that the soule of man was immortall, passing from one body into another by a continuall course, as euery one tooke hys beginning and generation of another, and when it had passed through all bodies that haue theyr beeyng eyther in the lande, sea, or aire, then consequentlie to retorne into the boode of man agayne, whych course it finished within the tearme of thre thousand yeaeres: whych opinion had many patrones of the Graecians, some auncient and of great authoritie, others of later dayes, vsurping and chalenging it for theyr owne, of whose names I am not ignoraunt, albeit I minde not to recite them. The Egyptians likewise mention that to the tyme of Kamphinitus, religion, iustice, and true order of gouernement greatly flourished among them.

After whome, the royall dignitie came into the handes of Cheops, a man fraught with all kynde of vicious demeanour, and wicked conuersation. For causing the temples of the gods to be fast locked vp, he gaue out through all quarters of hys Emprye, that it myght not be lawfull for any Egyptian to offer sacrifice, to the ende, that beeing seduced from the

The opinion of the Egyptians touching the immortality of the soule.

Cheops.

the seruice and reuerence of the gods, he might securely employ them in hys owne affaires. Some were appoynted to digge stones in the mountayne Arabicus, and from thence, to conuey them to the riuer Nilus, where they were receyued of others which pheryed them ouer the riuer to the roote of a greate hill named Africus. The whole number of those that were conuersant in the kings affaires, was tenne thousande men, seruing by turnes, euery thre monethes a thousand. In which manner, he helde the people the space of tenne yeaeres, in all whiche tyme, they did nothyng but hewe and cary stones, a labour of no lesse importaunce (in my iudgemente) then to haue built the pyre it selfe, or towre of stone, which is in length fye furlongs, in breadth tenne paces, and in height where it is greatest, to the number of epght paces, beeyng framed of stone, curiously carued and ingrauen with the pictures of beastes. Wherein also were consumed other tenne yeaeres, causing certayne chambers to be cut out vnder the grounde, vndermining the stoneworke vpon the which the towres were founded, whych hee prouided for hys sepulcher. The situation hereof was in a small Islande, throughe the whych by a trench or small draught, he caused the riuer to haue passage. The pyre was made stearewise, ascending by steppes or degrees, orderly placed one aboue another.

Hauyng in suche sorte finished the lower worke, they deuised certayne engines or wrestles to heaue by stones from the grounde to the fyrst staire; and from thence to the seconde, and so consequently tyll they came to the place where the stone shoulde lye, hauyng vppon each staire a wrestle: or (that whych is more likely) vsing one for all, beeyng framed of lyght wood, to the inente it might the more easily be rempoued.

The grolle worke finished, they began to polishe and beautifie the towre from the toppe downewardes, comming last of all to the neathermost staire, wherein they made a finall ende and conclusion of the beautie and grace of all theyr woorkemanshippe. In thys pyre, were intayled certayne

The building of the Egyptian Pyramides.

certayne letters in the Egyptian language, declaring the expence the King was at in the time of his building, for mustard seed, opynions, and garlike, which (as I remember) the interpreter told me, did amount to the summe of a thousande sixe hundred talents. If this were so, how much shal we deeme to haue bene spent vpon other things, as vpon tooles, engins, victuals, labouring garments for the workemen, being tenne yeares builed in these assayes? I reckon not the time wherein they were held in framing and hewing of stones to set them in a readinesse for the mayne worke: neyther all the space that passed ouer in the conueyance and cariage of the stone to the place of building, which was no small numbers of dayes, as also the time which was consumed in vndermining the earth, and cutting out of chambers vnder the grounde, all whyche things draue the King to such a narrow straight, that he was fayne to cloute out his deuises with a most wicked inuention, which was this: Perceiuing his golden mine to drawe low that the diuell might daunce in the bottome of his bagge and finde neuer a crosse, he made sale of his daughters honestie, willing hit to entertayne tagge and ragge all that would come, in case they refused not to pay for their pleasure, sithence Venus accepteth not the deuotion of such as pray with empty hands and threabare purses. The Lady willing to obey the behests of the King her father, deuised also the meane to prolong the memorie of herselfe, and to aduance her fame to the notice of all ages that should ensue, wherefore she made request to suche as had accesse vnto her, to giue her a stone to the building and erection of a worke which she had determined, wherewith (as the byrte goeth) she gaue so many stones as serued to the framing of a whole pyre, situate in the middelt of the three former, in full view and prospect to the greatest pyrame, which is euery way an acre and an halfe square.

Ensuing the raigne of Cheops, whose kingdome continued the space of fifty yeares, the chiefe gouernement was committed to Chephrenes his brother, which followed the steps of his predecessour as well in other things, as also in building of a pyre, howbeit, not so huge and great as that which his brother had

Chephrenes
King of A-
gypt.

had finished before him, for we tooke the measure of them all. Moreover, such vnderworke wrought out in caues and chambers vnder the ground as is to be seene in the pyre of Cheops, are wanting in this, besides the laborious & toile some worke which they had to deriue and drawe the riuer to that place, which hath his course through the middelt of the former pyre, hemming in the whole Island whereto it is situate: within the compasse whereof, they affirme that Cheops himselfe was buried. By whom in his lifetime, an house was framed of one stone alone, diuersly coloured, which he had out of the countrey of Ethiopia, forty foote lower then the pyre it selfe, yet planted and built vpon the selfesame foundation. Chephrenes also (by the computation of the Egyptians) ruled the countrey fiftie yeares, by which meanes they make account that their miserie continued an hundred and sixe yeares, at which time, the temples of their gods were vnfrequented, abiding still from time to time sealed vp and vnopened, wherefore these princes the Egyptians will not name for the hatred they beare them, calling their pyres the towres of the shepheard Philicio, who at that time kept sheepe in those places.

Chephrenes dying, yeilded the Kingdome to Mycerinus, ^{Mycerinus King of Egypt.} the sonne of his brother Cheops, who eschuing the wicked acts and detestable practises of his father, caused the temples to be set open, giuing libertie to the people being so long distressed vnder the gouernement of his father and vncke, to follow their owne assayes, and returne to their auncient custome of sacrifice, ministring iustice aboue all the Kings that were before him, for which cause, none of all the princes that haue borne rule in Egypt is so greatly praysed and renowned, both for other causes which were wisely taken vp by him in iudgement, and chiefly for this, that a certayne Egyptian much complaining that the King had wronged him in deciding his cause, he commaunded him to value the losse which he had suffered by him, which the partie doing, he gaue him so much of his owne goods to make him a recompence. Mycerinus in this wise gouerning the common weale with great clemency, and seeking by vertue to aduance his fame, was suddenly daunted by a

Mycerinus famous for his
iust gouerning

great misfortune, the death of his onely daughter, hauing no moze childzen but her, which was the first and greatest hart-breake that befell him in his kingdome. For which cause, being stricken with sorrowe aboue measure, and desirous to solemnize her funerall by the most royall and princely kinde of buryall that could be deuised: he caused an ore to be made of wood, inwardly bawted and hollow within, which being layde ouer and garnished most curiously with gilt, he inclosed therein the wanne and forlorne corpe of his best beloued daughter. This royall tombe was not interred and buried in the ground, but remayned vnto our age in the city Sais in open view, standing in a certayne parlour of the Kings pallace, adorned and set forth for the same purpose, with most beautiful and costly furniture. The custome is euermore in the daye time to cast into the belly of the ore sweete and precious odoures of all sortes that may be gotten: and in the nighte to kinde a lampe, which burneth by the tombe till the next daye. In a chamber next adioyning are certayne pictures of women that were the concubines of Mycerinus, if we may beleue the talke of those that in the same city of Sais are professors in religion, forsomuch as there are scene standing in that place certayne mighty images made of wood, twentye or thereaboutes in number, the most parte of them bare and naked, but what women they resemble, or whose pictures they be, I am not able to alleadge moze then hearesay, notwithstanding, there were which as touching the gilded ore, and the other images framed this tale, that Mycerinus being inamoured of his onely daughter, dealt vnlawfully with her besides the course of nature, who for intollerable greefe hanging her selfe, was intombed in that ore by her father: the Queene her mother causing the hands of all her gentlewomen to be cut off, by whose meanes she had bene betrayed to serue her fathers lust, for which cause (say they) are these images portrayed, to declare the misfortune which they abode in their lifetime. But this is as true as the man in the moone, for that a man with halfe an eye may clearly perceiue, that their hands fel off for very age, by reason that the wood through long continuance of time was

spaked

spaked and perished, whiche euen to our memory were to be scene lying at the feete of those which were portrayed. The ore wherein the yong princeesse lay, was sumptuously clau, and arrayed all the body wyth a gorgeous mantle of Phenicia, hys head and necke beeyng spanged and layde ouer with braces and plates of golde of a maruaylous thickenesse. Betweene hys hoynes was set a globe or circle of golde, glittering as the sunne. Neether is the ore standing and borne by vpon hys feete, but kneeleth as it were on hys knees, equall in bignesse to a great heigher. The manner is once a yere to bring this image out of the parlour wherein it is kepte, hauing first of all well beaten and cudgelled a certayne image of one of theyr Saintes, whome in this case wee thynke it not lawfull for vs to name. The talke goeth, that the Lady besought the King her father that beeing dead, she myght once a yere behold the sunne, whereof sprang the custome and maner aforesayde.

It is as good to be a slaue in England as a Saint in Egypte.

After this, there befell vnto him another mischiefe that sate as neere hys skirtes as the death of his dilling, insomuch that he was readie to runne beyonde hymselfe for sorrowe. A propheticke arose in the city of Butis, that the tearme of sixe yeares fully expired, the King shoulde ende hys lyfe, leauing hys Kingdome to be ruled of another. Whereof the King beeing aduertised, and greatly greewing at the rigorous and vniust dealing of the gods, sped a messenger to the place where the seate of propheticke was helde, to expostulate with the god, for what cause (since hys father and vnckle who had bene so bnmindfull of the gods, shutting by their temples, and making haucke of the people had liued so long) he hymselfe that had dealt better with them, and caused these thynges to be restored agayne, shoulde so soone be depriued of the benefite of lyfe, to whome aunswere was made, that hys dayes were therefore shortened because hee tooke a wrong course and dyd not as he shoulde do, being appoynted by the celestiall powers, that the countrey of Egypte shoulde suffer miserie, and be afflicted by their princes space of an hundred & fifty yeares,

13. ii.

which

Herodotus his second Booke

entituled Euterpe.

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Mycerinus
made twelue
yeares of fixe.

The story of
Rhodope.

which the two former princes well vnderstanding, was neuertheless by him neglected and left vnperformed. Mycerinus hearing this round reply, and perceiuing that his thread was almost spoun, set al at reuell, making great prouision of lights and tapers, which at euentide he caused to be lighted, passing the night in exceeding great mirth and princely banquetting, letting slip no time wherein he either wandered not amongst the riuer, and through the woods and groues of the countrey, or entertayned the time in some pleasaunt deuises, following all things that might eyther breede delighte, or bring pleasure, which things he did, to the end he might prooue the propheticke false, and conuince the god of a lie, making twelue yeares of fixe, by spending the nightes also as he did the dayes. Mycerinus also built a pyre, not equall to that which his father had set vp before him, being in measure but twentie foote square, framed quadrangularly, and another lower then that, of three acres in compasse, being built to the middelt of the stone of Ethiopia. There be of the Græcian wryters that suppose this towre to haue bene erected by a woman of notable fame, called Rhodope, who misse of their account, not seeming to knowe what that Rhodope was of whome they speake. Besides, it is very vnkely that Rhodope woulde euer haue enterprised a worke of so great value, wherein infinite thousands of talentes were spent before it came to perfection. Lastly, it was not in the dayes of this prince that Rhodope flourished, but vnder the gouernement of Amasis, many yeares passing from the tyme of those princes that planted the pyres, to the dayes and age of Rhodope. This gallaunt dame was by countrey a Thracian boyne, the bondmayd of one Iadmon, whose abiding was in the land of Samos in the city of the god Vulcane, who in the tyme of her bondage, was fellowseruant with Alope the inuenter of fables, to whome this smooth minion had a monethes mind and more, for which cause, being giuen out by s oracle at Delphos, that it mighte be free for any man to slay Alope that would, and take permaunce for his soule for his faulte committed, there was none found that would put him to death, but the nephew of Iadmon that came by his some, who was also named

med Iadmon, whereby we may gather that Alope was a flauie and bassall to Iadmon. The death of Alope wounded Rhodope with so great feare, that she tooke her flight forthwith into Egypt, accompanied by one Xanthus a Samian, where she set forth her selfe to the sale of such, as rather then Venus should be shut out for a Sainct, thought it no idolatrie to worship idols. Whiles shee abode in Egypt, shee was redeemed and acquit of her seruitude by one Charaxus, who purchased her libertie by a great summe of money. This Charaxus was of the countrey of Mitilene, sonne of Scamandronymus, and brother to Sappho the notable poetresse. By these meanes came Rhodope to be free, and remayned still in Egypt, where she wanne so great credite and liking of all men, that in shorthe space she grew to maruellous wealch, being such as farre in deede surmounted the degree of Rhodope, but yet amounted not to the buylding of a pyre. By the tenth parte of which her substance, it is easie for any man to gesse, that the masse and summe of money which she had gathered, was no suche myracle as it is made to be. For studying to be famous and remembred in Greece, she deuised a worke which had neuer bene imagined or geuen by any other, which in remembrance of her selfe she offered in the temple of Delphos. Therefore of the tenth parte of her riches which she sente to the temple, she commaunded so many yron spittes to be made (which were employed to the roasting of open) as the quantitie of the money woulde alsoorde that was sente thither by her. These spittes at this present stande behynde the aultare, whiche the people of Chios erected iust oueragainst the temple. Howbeit, such arrant honest women as are fith for euery man, haue in no place the like credite, as in the city of Naucrates. For so much as this flauie of whome we speake, had her fame so bruted in all places, as almost there was none in Greece that had not heard of the fame of Rhodope. After whome, there sprang vp also another as good as euer ambled, by name Archidice, whose vertues were blased very farre, but not with like fame and renowne as her predecessor, with whome, Charaxus was so farre gone, that rettying home to Mytelene, he was almost be-

Archidice.

sides himselfe, as Sappho maketh mention, inueyghing in
berle agaynst his folly. We haue thus far digressed to speake
of Rhodope, we will now returne to the text agayne.

Asychis King
of Ægypt.

Next after Mycerinus, ensued the raigne and dominion of
Asychis, by whome (as the priests report) was consecrated to
Vulcane a princely gallerie standing to the East, very fayre
and large, wrought with most curious and exquisite worke-
manship. For besides that it had on euery side embossed the
straunge and lively pictures of wilde beastes, it had in a man-
ner all the graces and sumptuous ornaments that coulde be
imagined to the beautifying of a worke. Howbeit, amidst
other his famous deedes, this purchased him the greatest dig-
nity, that perceyuing the land to be oppressed with debt, and
many creditours like to be indamaged by great losse, he imag-
ined forthwith, that who so borrowed aught vpon credite,
shoulde lay to pledge the dead body of his father, to be used at
the discretion of the creditour, and to be buried by him in what
manner he woulde, for a pennaunce to all those that tooke any
thing of loane: providing moreover, that in case he refused to
repay the debt, he shoulde neyther be buried in the tombe of his
father, nor in any other sepulchre, neyther himselfe, nor the is-
sue that shoulde descend and spring of his body. This prince be-
siring to surpasse all that had bene before him, left in memorie
of himselfe an excellent pyre built all of clay, wherein was a
stone set ingrauen in these wordes: Compare me not to the
rest of the pyres, which I surmount as farre as Iupiter excel-
leth the meaner gods, for searching the bottome of the riuer
with a scoope, looke what clay they brought vp, the same
they employed to the building of me in such forme and big-
nesse as you may beholde. And this did Asychis imagine to
aduaunce the fame of himselfe to the time to come.

Anyfis the
next King.
Sabbacus van-
quished Æ-
gypt, ruling
sixty yeares.

After whome, the scepter was held by one Anyfis a blinde
man, inhabiting in a city called after his owne name Anyfis.
In time of whose raigne, Sabbacus King of Æthiopia inua-
ded Ægypt with a mightie power. Whereat the poore blinde
King greatly affrighted, crept priuily away, and gayned a
priue couert in the marrihe places of the countrey, leauyng
the gouernement to Sabbacus his enemye, whiche ruled the
same

same 50. yeares, whose actes are mentioned to haue bene
these. If any of the Egyptians made a trespasse, he neuer bled
to do any man to death for his offence, but according to þe quan-
tity of his fault, to enioyne him to arrere & make higher by for-
reine supply of earth and stone, some parte of the city wherein
he dwelt, for which cause, the cities became very high and emi-
nent, being much more loftely situated then before. For first of
all in time of Sesostris such earth as was cast out of the tren-
ches (which were made to geue the water a course to the cities
that were farre off) was employed to the eleuation & aduan-
cing of the lowe townes, and now agayne vnder this Æthyo-
pian they had increase of fresh earth, and grew to be very high
and lofty. Amongst the rest, the noble city of Bubastis seemeth
to be very haughty & highly planted, in which city is a temple
of excellent memory dedicate to the goddesse Bubastis, called in
our speech Diana, then the which, albeit there be other chur-
ches both bigger and more richly furnished, yet for the sightly
grace and seemelynesse of building, there is none comparable
vnto it. Besides, the very entrance and way that leadeth into
the city, the rest is in forme of an Ilande, inclosed round about
with two sundry streames of the riuer Nilus, which runne to
either side of the path way, and leauing as it were a lane or
causway betweene them, without meeting, take their course ano-
ther way. These armes of the floud are each of them an hun-
dred foote broade, beset on both sides the bankes with fayre
braunched trees, ouershadowing þe waters with a coole & plea-
sant shade. The gate or entry of the city is in height 10. paces,
hauing in the front a beautifull image. 6. cubites in measure.
The temple it selfe situate in the middelt of þe city, is euermore
in sight to those þe passe to and fro. For although þe city by addi-
tion of earth was arrered & made higher, yet þe temple standing
as it did in þe beginning, & neuer mooued, is in maner of a lofty
& stately tower, in open & cleare biewe to euery parte of þe city.
Round about the which goeth a wall ingrauen with figures &
portraictures of sundry beastes. The inner temple is enuironed
with an high groue of trees, set and planted by the hande and
industrie of men: in the whiche temple is standing an image.
The length of the temple is euery way a furlong.

The descrip-
tion of the
temple of
Diana.

The departure
of Sabbacus.

From the entrance of the temple Eastward, there is a fayre large cauley leading to the house of Mercury, in length, thre furlongs, and foure acres broade, all of faire stone, & hemmed in on each side with a course of goodly tall trees planted by the hands of men, and thus as touching the description of this temple. Likewise they make mention in what maner they shifted their hands of this Ethiopian prince, who admonished in his sleepe by a vision, hastned his flight to depart this countrey. There seemed vnto him one standing by his bedside, willing him in any wise to assemble together this priests of Egypt, & to cut the all asunder by this waste: which the King pondering in his mind, said thus, I wel perceiue that this gods would picke a quarrel agaynst me, that by the doing of some villany or other, I might either incur their hatred, or the displeasure of men, but since the time of my rule in Egypt, which by this oracle was presined, is now expired, I will kindle no more coales then I may well quenche, wherewith departing this countrey, he left the gouernement to this seed of the Egyptians, & retired himselfe into his owne lande. For abiding beforetime in Ethiopia the oracles which the Ethiopians vse, gaue out to the King, that he shoulde beare rule 50. yeares in Egypt, which time being finished, Sabbacus fore troubled with this strange sight of his dreame, of his own proper wil departed the listes of the countrey. Insuing whose flight, this blinde King forsaking his nest in the fennes, came out, & shewed his head againe, exercising gouernement as he had done before, hauing wonderfully enlarged the Island where he lay, with addition of ashes & fresh earth. For whosoever of the Egyptians came vnto him either with grayne or other prouision, his manner was to giue him in charge, that pntwitting to the Ethiopian prince (who then withheld from him the right of his kingdom) he shoulde present him with a load of two of ashes. This he before this time of Amyrtæus was vnkowne to any man, named in this Egyptia language Elbo, being in bignes 10. furlongs. Next after whome, the title ro all was resigned ouer to a certaine priest called Sethon, seruing in this temple of the god Vulcane by whom, the souldiers of Egypt were abused & had in contempt as men vnfit, & not seruing for his purpose. Wherefore

Sethon.

fore beside other slanderous tauntes & reuiling words, wherby he sought at all times to greene the, he bereaued the also of such lands and reuenues as had bene graunted vnto them by the former Kings: for which cause, after that Senacherib King of the Arabians & Assyrians had inuaded Egypt with a mighty power, they refused to yeeld him ayd & assistance in his warres. The priest driuen to this sudden blanke, not knowing howe to shift, withdrew himselfe into a close parlour, where complaining himselfe before his god, he shewed what great & imminent perils were like to befall him. As he was in this sort pouring out his teares & pitiful complaints before his image, he fell asleepe, where there seemed to appeare vnto him the straunge forme of his god, willing him to be of good comfort, and meete his enemies in the field, not fearing the euent of battayle, forsomuch as he would send him sufficient aide to assist and succour him. Daister parson taking hart of grace by this blessed vision, tooke with him such of the Egyptians as were willing to follow him, & incamped in Pelusia, on which side only Egypt lieth open, and may be inuaded by foireine power, in whole cause, not one of the souldiers would moue a foote to followe him out of doores, but pedlers, tinkers, & common gadders that strayed here & there about the countrey. Being arriued at the place before named, in this night season, there came into the tents of their aduersaries an huge multitude of field mice, which gnawed their quiuers, bit in sunder their bowstrings, & the braces off their shields, & in this morning being disurnished of their armour, they betooke themselves to flight, not without the losse of many souldiers. Wherehence is it this picture of this same prince grauen of stone, is scene standing in this temple of Vulcane with this title & inscription, Learne by me to feare God. Thus far went the Egyptians & their priests in describing the continual succession of their kings & gouernours, alleadging that from the first King vnto this priest of Vulcane before mentioned, were 341. generations. Three hundred generations conteine ten thousand yeares, forsomuch as to three progenies of men are assigned an hundred yeares, so this the residue of the progenies which were 41. are valued at 1340. yeares. Likewise they affirmed, &

The reuward
of godlinesse.

Herodotus his second Booke

Myacles
chanced in
the Sunne.

in the course of ten thousand thide hundred and forty yeares, there appeared no god in Egypt vnder the proportion & shape of a man, neyther coulde any such thing be mentioned to haue falne out vnder the gouernance of any of theie princes, howbeit, within the tearme of yeares aforesaid, these strange alterations were marked in þe Sunne at foure sundry times. Two sundry times it was seene to rise frō that place where it is now wont to fall, and in like maner to set in those regions frō whēce it now ariseth, which also came to passe two seuerall times. In suing which things, there was no change in þe countrey, no alteration in any poynt, neither as touching the effects & course of the riuer, nor for any maladies, death, or inconueniences in the lande. In like sorte, before Hecataeus the wyter of monuments (by whome in the city of Thebes a rehearsall was made of the whole discent of his stocke & kindred, fetching his progeny frō the xvi. god) the priest of Iupiter did this, (as also to my selfe that made no relation of mine alliance) leading vs into a large chappel or house of praier, they shewed vs both the number of our auncetry according to our own account. Wherein also stood the images of certaine chiefe priests & Bishops in such forme & maner as euery one had led his life, where, by orderly discent & issue they shewed vs in what maner þe sonne had euermore succeeded his father in þe office of priesthode, reciting euery one of their images untill they came to the last. Wherein also they disliked þe speech of Hecataeus þe sought to fetch his progeny frō þe xvi. god, making him another account of his kinsfolke & allies, shewing him how absurd a thing it was, & disagreeing from reason for a man to deriue his issue frō a god. For which cause, in reciting the genealogies, they disprooued his account in this wise, relating howe each of these images were in theyr speech named Pyromis, which name they tooke by discent, the sonne frō the father by lineall course to þe number of 3 4 5. whose pictures were standing in þe same oratory. These Pyromes (as they termed the) were such mē as had no affinity with þe gods, neither coulde challenge their progeny of any one of the chiefe nobles & potentates, being such as þe Grecians call *καλὸν καὶ ἀγαθόν*, that is, an honest, simple, & wel meaning mā. Of which sort were al those whose monuments were extant in þe place very far

entituled Euterpe.

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far frō being allied to any of the gods. Before these mē, þe gods theselues were rulers in Egypt, hauing their dwelling and abode together with mē. Notwithstanding, being many in number, they gouerned not the countrey all at once, but some one of the for a time, or ech in course, til at length þe scepter came to the hāds of Orus sonne of Osiris whom the Gracians call Apollo. The last & pongest of al the gods by the Grecians account, are Hercules, Dionisius, & Pan. Albeit Pan with the Egyptians is a grandfire god, one of the most auncientst among them, in the nūber of those eight þe are þe chief & principal. Hercules is reckoned in þe nūber of þe xii. meaner saints. Dionisius among those þe are called þe iii. saints, issued of the xii. former. From Dionisius (who is said to be the sonne of Cadmus by Semele) vnto this our age, are 6000. yeares. From Hercules (sprong of Alcmena to this time welny 9000. From Pan sonne of Mercury, begotten of the Lady Penelope, vnto these daies wherein we liue, the time is not so long as frō the Troiane war, to wit, 8000. yerres or there aboutes. In all these thinges we leaue it free to euery ones fancy to follow what he will, our selues best liking of the comon opinion which is generally receiued of all men. For if these gods being renowned with great fame in Græce, had there also wasted the whole course of their age (as Hercules descended of Amphytrio, Dionisius of Semele, Pan of Penelope) happily some man would haue sayde that the Egyptians had worshipped some other gods, whiche beeing of the same name with these before mentioned, were notwithstanding in time long before them. Nowe the Gracians themselves confess, that Dionisius being begotten by Iupiter, was no sooner borne, but he cleaued fast to his fathers thigh, and was carped away by hym into Nyssa, which is a towne in Ethyopia neere vnto Egypt. Of Pan they make thorte worke, as ignorant in what parte of the worlde after his birth hee was broughte up and nourished. Whereby it is easily coniectured, that the names of these gods came of later dayes to the eares of þe Gracians, and that according to that notice, they began to frame for eache of them a cradle in Greece, as though they had beene borne there, planting more vpon heare say, then certaine truth.

The Greekes
tooke theyr
saints from the
Egyptians.

Thus

Herodotus his second Booke

Thus farre we haue followed the sayings of the Egyptians, from henceforth minding to set downe the consente of others, wherein they accoꝝd with the people of Aegypt as concerning such things as were done in that countrey, adding thereto such matters as our selues haue bene beholders of, & eyewitnesse.

The last King (being as before was mentioned the priest of Vulcane) leauing the seate imperfall void by his death, & Egyptians being now at liberty, & yet vnable to liue without the aid of gouernemēt, chose vnto themselves 12. princes, deuiding & whole lā into so many partes. These 12. toyning betweene themselves mutual kindred & affinity, exercised the authority & office of Kings, establishing mutuall league & couenants, that none should inuade or gather vpō another, but holding himselfe satisfied with an equall portion, should liue in friendship and amity with the rest, which their league & agreemēt they sought by so much the more diligence & warines to confirme & strengthen, for that in & first entrance to their kingdomes a prophēcie was geuen out, that who so shalke of a brassen mazer in the temple of Vulcane, should be King alone ouer the whole lā.

When the sacred rites and ceremonies obserued in striking of league & making couenāt were duly accomplished, it liked the all to leaue some cōmon monumēt or worke behinde the to the continuance of their memories, which they did, making a labyrinth or maze somewhat aboue the poole called Maris toward the city, much more greater & famous thā & bynte goeth. This I beheld with mine eyes, being named The Maze of the Crocodyles: for if a mā would frame his cōiecture according to the report which & Græcians make therof, measuring the walles & beauty of & work after their account, certes he shal giue but a beggerly iudgemēt of so sumptuous & magnificent a building.

For albeit & temple of Ephesus be an excellent & worthy monumēt, & the church or religious house of Samos, yet are they nothing in respect of & pyres in Aegypt, one of & which may well stād in cōparison w all & renowned works of Greece, and yet euē these are far excelled & surmounted by & labyrinth. In this princely monumēt are 12. most fair & sumptuous haules, whose gates opē opposit ech against other, 6. stāding north neere adioing together, & other 6. south, garded about w & same walls.

The

The twelue
Kings of Æ-
gypt.

The Laby-
rinth.

entitled Euterpe.

Fol. III.

The roomes and lodgings therein conteyned, are of two sorts, some lower, wrought cellar wise vnder the ground, other aboue these, being together in number thre thousand and sixe hundred. Of such roomes as were situate in the seconde story, our selues had the full sight and biewe, speaking no more thereof then we beheld with our eyes, following in the rest the report of others, so much as the vnder buildings were kepte couert from the sight of all that were traouellers, because in them lay the tombes of those Kings that were the founders of that place, with the bodies and dead carcases of the sacred Crocodyles. Thus of the neathermost house we speake by heare say, of the lodgings aboue biewing with our owne eyes, more straunge & wonderfull miracles then could be wrought by the helpe of men, for the sundry turnings and windings leading from one chamber to another, did wonderfully amaze and astonish my wits. Out of the great haules we go into certaine parlours, wherehence the way leadeth in other bedchambers, next vnto which are situate diuers secrete lodgings that open into the sixe great haules, standing on the contrarie parte of the court, all which are coped ouer aboue with wrought and carued stone, compassed also with a wall of most fayre and beautifull stone, ingrauen with sundrie sorts of pictures. Euerie one of the haules are layde with smooth white stone, beautified on each side with a goodly course of pillars. To one corner of the Labyrinth is adioyning a pyre or towre of stone, being fortie paces, wherein are the pictures of many straunge beastes hewne out and carued of stone. To this towre is a way vndermined in the ground. Notwithstanding, for all the wonders that are to be seene and marked in the Labyrinth, the poole called Maris, neere bounding vnto the same, hath (in our iudgemēt) sundry things thereto belonging of farre greater admiration. The compasse of this ponde is thre thousande sixe hundred furlongs, and sixty Schoenes as they tearme them, conteyning altogether as much space as the sea coast of the countrey of Aegypt. The length of the poole lyeth North and South, being in deapth where it is highest fiftie paces. Now that it hath not sprung naturally in that place, but rather hath bene

The descrip-
tion of the
caues that are
in the Laby-
rinth.

bene wrought and digged by the trauell of men, this is an euident prooffe, for that welnye in the middelt of the ponde are planted two mightie towres of stone appering fiftie foote aboue the water, and beeing as much vnder. On the toppe of ech towre is a great image wrought of stone, sitting in a chaire of maiestie, so that the towres conteyne in heigth an hundred paces. An hundred full paces do make a furlong of fixe acres. A pace conteyneth fixe fecte, or foure cubites. A foote is foure times the breadth of the hande. The water of Mæris is not naturally flowing from any spring belonging thereto (the grounde beeing exceedingly parched and drie) but is deriued from the riuer, the water hauing recourse into the poole euerie fixe monethes by ebbing and flowing. The fixe monethes wherein the water is rettying out of the ponde, the multitude of fische which is there taken, increaseth the Kings fiske euery day by a talent of siluer, and at suche time as it reflooweth againe, it bringeth aduantage of twentie pounce a daye. This poole, the inhabitants aspyne, searcheth through the vaines of the earth, and sheddeth his waters into the Syrtis or quicke sands of Africa, vndermining a secrete course into the mayne land towarde the countreys of the West, fast by the side of an huge mountayne which appeareth ouer the city Memphis. Nowe forsomuch as I could not discerne how all the molde should be bestowed that was cast out of the poole at the firste making thereof, being desirous to knowe what was become of it, I questioned with the inhabitants of those places as touching the same, whose answer was, that it was employde to the rampeiring of the bankes of Nilus, and much of it throwne downe the riuer, whose speach obteyned the more credite wth me, for that I remembred the like thing to haue bene done at the city Ninus, one of the chiefe cities of Assyria. In this city it fell out in auncient time, that certayne good fellows wanting siluer, determined to visit the Kings treasure, who at that time was Sardanapalus abounding wth infinite summes of treasure, which for that it lay safely garded vnder the earth in houses vndermined for the purpose, these yongkers aforesayde beginning at their owne houses, made a way vnder grounde, directly

directly leading to the pallace of the King, boyding all the molde which they digged, into the riuer Tigris by night, which floweth fast by the city, vntill they had brought their enterpryse to passe. After the same manner it fell out in Egypt, in casting the lake of Mæris, sauing that the one was digged by night, the other by day, but in this also, the greatest parte of the boyde earth was cast into Nilus, and disperled by the streame. And in this manner say the Egyptians, was the poole of Mæris firste made. Nowe when as the 12. Kings of Egypt had practised equity euery one within his owne territory, they drew together at a certaine time to do sacrifice in Vulcans temple, where (as þ maner was) þ last day of þ festiuall, the priest ministred wine vnto the in certaine chalices of gold reserued for the same vse, where happily missing of his number, hauing but xi. cups for xii. princes, Psammitichus standing last, tooke from his head a brazen cosset, and for want of a cup, dranke therein. In lyke maner sel it out with the rest of the princes, that euery one was there presente in his headpeere of brasle. In thus doyng, it was beegined that Psammitichus meante no craffe or legerdemayne, but had a playne & simple meaning. Howbeit, it could not sinke wth the rest but that he did it of purpose, and coming in mind of the oracle that was geuen them, that whosoever dranke of a brazen chalice, should vsurpe the whole empyre alone: weping his facte, and finding that it was committed by error, they thought it not meete to put him to death, but depriuing him of the greatest parte of his dominion, banished him into the marish countrey, with especiall threates, that he should not meddle wth any parte of the countrey besides. Notwithstanding, Psammitichus hauing put to flight Sabbacus the King of the Ethiopians, and chased hym into Syria, after this conquest was acquit of hys exile, and restored agayne by those Egyptians which are of the tribe of Sais, wherefore, once agayne bling gouernement wth the rest of hys confederates, for the olde grudge of the brazen helmet, they forced him to take the fennes agayne. Recounting therefore with himselfe þ great despight they had wrought him, determined esloones to reuenge his cause vpon those þ had pursued him, & speeding

Psammitichus became prince alone.

a mcl-

a messenger to the oracle of Latona in the citie of Butis, which of all the seates of southsaying is of greatest truth, aunswere was giuen him to be of good courage, he shoulde haue helpe enough by brasen men that shoulde arise from the sea. Which propheticke for the strangeness thereof could hardly sincke into his braines, to make him hope for the helpe of brasen souldiers. Not long after, certayne pyrates of Ionia and Caria proceeding alongst the seacoastes for their pray, were by constraynte of weather driuen vpon the shores of Egypt, where going on lande all in armour of brasen, a certayne Egyptian ranne to Psammitichus in the fennes, and for that he had neuer before seene any in the like array, he tolde him that certayne brasen men were sproung out of the sea to waste and despoile the countrey. Psammitichus reknowledging the truth of the propheticke, forthwith ioyned himselfe in amitie with the rousers, inducing them by great and large promises to abide with him, which being by him in like sorte obteyned, with this fresh supply of forreyne ayde, and the helpe of such Egyptians as favoured his cause, he prouided against the rest of the princes. Hauing the whole gouernement alone, he made in the city of Memphis certayne porches sacred to the god Vulcane, lying vpon the South winde, and oueragainst the porches a fayre large haule dedicated to Apis, wherein the god Apis at suche time as he appeared, was releued and nourished. This place was beset round with stately pillers, and ingrauen with sundrie similitudes and imbossments of beastes, fowles, and fishes. Wherein also in place of some pillers are planted diuers fayre images of no lesse then twelue cubites in bignesse. To these forreiners of Caria and Ionia, by whome he was holpen in his warres, Psammitichus gaue certayne manner places to dwell in, lying on each side of the riuer Nilus called the Tentes, whereof beeing possessed, he performed all such promises besides that were couenaunted betweene them. Moreover, he put vnto them certayne pong impes of the Egyptians to be instructed in the Greeke language, from whome, by discent of issue came those which are now interpreters in Egypt, and vse the Greeke tongue. A long time did the people of Ionia and

Caria

Caria inhabite those places lying against the sea, somewhat above the city of Bubastis, situate at the mouth of Nilus, which is called Pelusiacum, from whence, they were afterwarde translated by King Amasis into the city Memphis to gate him against the Egyptians. After the Greekes were thus settled in Egypt, the people of Greece had traffique thither, by which meanes, such affaires as were atchieued in that countrey from Psammitichus following, are certaynely knowne of vs without any error. These were the first that inhabited Egypt, being of a diuers language from the homelings. In like manner, from whence they flected thither, the reliques of their ships wherein they came, the olde postes and groundreels of their houses were shewed me. And these were the meanes whereby Psammitichus obteyned the dominion of Egypt. As touching the oracle or seate of propheticke, we haue made many wordes, and will make more, as of a thing most worthy to be mentioned. This oracle is planted in the temple of the goddesse Latona in a great city named Butis standing against the mouth of Nilus which is called Sebenniticum, into the which they haue entry that from the vpper parte of the sea cut against the streame. In this city also are the temples of Apollo and Diana, and the great pallace of Latona, wherein is the place of diuination, hauing a gallery belonging to it tenne paces high. Herein suche things as might lawfully be seene, and deserued greatest admiration, of those I meane to make report. In this temple of Latona is a small chappell framed of one stone, whose walles beeing of equall heigth, were in length forty cubites: which semblably was coped ouer the top with another stone, beeing foure cubites in thickenesse. Wherefore of all those things that were pertaining to the temple, there was nothing that deserued greater wonder then this little chappell. Next to this is an Ilande called Echemmis standing in the midst of a deepe and wide lake a little besides the chiefe temple, whiche the Egyptians suppose to swimme and to be borne by of the waters. Nowbeit, I neither sawe it swimme nor mooue, matuapling very much (if it were true) that an Ilande should be carped in the waters. In this Ile is planted the

An Ilande that swimmeth.

D.

temple

temple of Apollo, a greate and sumptuous building, like-
wise thre rewes of aultares, and many sayre palme-trees,
some very kynde and bearing fruite, other fruitelesse and
barren.

The Egyptians also render a cause of the swimming of this
Ilande, saying thus: that at what time Latona (which is one
of the egypte saints that are of greatest antiquity amongst
them) dwelt in the city of Butis whereas now the oracle is
helde: she tooke the sauergard of Apollo commended vnto her
by his mother Isis, and preserved hys lyfe in the same Ilande,
beeing at that tyme stedfast and immoueable, when as Ty-
phon made so diligente searche in all places to finde out the
sonne of Osyris. For heere we must vnderstande, that thys
people imagine Apollo and Diana to be the chyldren of Dio-
nysius and Isis, and that Latona was but theyr nurse and
brynger vp, that deliuered them from perill. Apollo in the
Egyptian tongue is called Horus. Ceres hath the name of
Isis: Diana, of Bubastis, from whence Aeschilus the sonne of
Euphorion drew his opinion, which alone of all the rest of the
poets maketh Diana daughter to Ceres, after which euent,
the Ile (say they) became loose, and was marked to floate
and mooue in the water.

Isis, the mo-
ther of Apollo

Psammitichus
raigned 54.
yeares.

Psammitichus gouerned in Egypt 54. yeares, 29. of the
which he spent in the assaige of the great city of Syria, which
at length he subdued. This city is called Azotus, which of all
the cities that euer wee hearde of, susteyned the longest as-
saute.

Necus King
of Egypt.

Insuig the raigne of Psammitichus, the gouernemente of
the countrey fell to Necus hys sonne: by whome, first of all
was the channell digged that leadech to the red sea, whyche
afterwardes was cast afreshe, and made deeper by Darius the
Persian.

The length of thys course was foure dayes sayling, the
breadth such, as two reasonable vessels of thre oares apiece
might well sayle in it together.

The water which is deriued from Nilus into this channell,
floweth into it a litle aboue the city Bubastis, against a towne
of

of Arabia named Patumon, and so continueth hys course vnto
the red Sea.

They beganne first to digge from the playne of Egypt to-
wardes Arabia, for all the countrey aboue the playne is fil-
led and occupied wth a course of greate mountaynes neere
vnto the citie Memphis, wherein are many pittes and quar-
ries of stone, wherefore from the roote of thys mountayne
is the channell deriued, continuing a long course towardes
the East, vntill it come to the place where the hyl parteth
in twayne, whyche distaunce and separation betweene the
mountaynes openeth to the South regions, and leadech to
the narrow seas of Arabia.

In the digging of thys course there perished an hundred
and twentie thousande of the people of Egypt.

When thys enterpryse was halfe done, Necus brake off and
lette it vnfinisshed, being discouraged by a prophetic that tolde
hym that hee toyled for the profite and behoofe of a Barba-
rian.

The Egyptians tearme them all Barbarians which are of
a sundry language. Necus therefore leauing hys worke vnfi-
nished, applyed hys studie to the prouision of warre, gathe-
ring souldyers, and preparing a fleete of warring Shippes,
some of the which were builde at the North Seas, others in
the straghtes of Arabia at the red Sea, some tokens where-
of are yet to be seene in the same places. Thys fleete he em-
ployed in hys affayres continuallye so long as it fitted hym to
the vse of warre.

Forlaking afterwards the Sea, and giuing himselfe to
battailes by the land, wher, in a conflict with the Syrians at a
place named Magdolos, he wanne the renowne of the fildoe,
and after the battayle was ended, tooke the greate city
Caditis.

And beeing very neate and fine in hys apparrell, he sent a
sute of hys brauest array to Apollo in Branchida, a certayne
field of the Milesians. In the ende, after he had held the King-
dome seauenteene yeares, hee then died, leauing the title

The actes of
King Necus,

Necus raigned
17. yeares,

Pfammis King
of the Aegyptians.

of his soueraigntie to Pfammis his sonne. During whose raigne, a certayne people called Helus sent messengers abroad into all regions, to giue them to vnderstand how by them was deuised a game in Olympus of greater admiration and equitie, then by any that euer had vied that place, supposing that the Egyptians (who had the prayse of wisdome aboue all nations) could not better or more iustly dispose of these matters then themselves. When they were come into Egypt, and had told the cause of their arriuall thither, the King assembled such of the Egyptians as were most excellent for graue and sage aduice aboue the rest. To whom, when the Helians had made discourse of all those things which they had ordeyned in the setting forth of this noble combate, and had asked the Egyptians if they could devise any thing better, after deliberation had of the matter, they asked the Helians whether they had enacted that citizens should maintayne the controuersie against strangers, or otherwise, who answered, that it was indifferently lawfull for all to strue of what countrey soeuer he were: where to the Egyptians replied, that it coulde no wise stand with iustice, for so much as one citizen would shew fauour to another, & by that meane by partial dealing do iniurie to those y came fro farre, so that in case they would order y matter with more equity, and for that cause had arriued in Egypt, it were better to make the game for strangers alone, not suffering any of the Helians to strue. These things the Egyptians put into the Kings hands and sent them packing. Pfammis hauing raigned full out sixe yeares, and making a voyage of warre into Ethiopia, incontinently dyed.

Pfammis
raigned sixe
yeares.

Apries King
after the de-
ceasse of
Pfammis.

After whom, succeeded his sonne Apries the most fortunatest of all the princes that had ruled before him, excepting Pfammis his great graundfere, governing the countrey 25. yeares. During which time, he warred vpon Sydon, and fought with the people of Tyrus by Sea. Nowbeit, fortune owing him a despight, she payde him home at length, the cause whereof we will briefly touch at this present, deferring a more ample discourse of the same, till we come to speake of the affaires of the Punicke. When as therefore vndertaking a iourney

iourney against the Cyrenians he had suffered great losse of his men: the Egyptians continuing hatred against him, denied their alleageaunce & rebelled, supposing y he had betrayed their liues on purpose, to the end that with more security he might gouerne those y remained. For which cause in great disdayne, as well such as forsooke him & returned home, as also the friends of these y had died in the battell, stood at defiance with the king, renoucing all duties of subiection. Apries witting hereof, sent Amasis to treat peace with them: who, when he came & in many wordes had rebuked their disloyalty, one of the Egyptians standing behinde him clapt a Cosslet on his head, saying hee had done it to make him King. Amasis nothing discontent herewith, was no soner proclaymed King by the rebels, but forthwith he put himselfe in a readinesse to encounter with Apries. Apries vnderstanding this, sent one of the Egyptians named, Patarbemes a man of approued vertue, with especiall charge to bring to him Amasis alpye. Who arryuing speedely at the place where hee was: tolde him the Kings pleasure. Amasis sittinge on horse backe and encouraging those that were about him, commaunded Patarbemes to bring Apries vnto him: Patarbemes once agayne willing him to make speede to the King, who had sente for him: hee answered that hee woulde come with all speede possible, sayinge, that the King shoulde haue no cause to complayne of his slacknesse, for hee purposed, god willing, to bee with him shortly, and bringe him more company. Patarbemes perceiuinge by his maner of speache and dealinges what hee was mynded to doe, thought with as much speede as hee coulde to geue notice to the King: and being returned, Apries in a great rage, for that hee had leste Amasis behinde him, without any woordes, by and by commaunded his Mole and his Eares to bee cut of. The rest of the Egyptians that followed the Kings partes seeing this, that so worthy and renowned a man should without cause suffer so great shame and reproche amongst them, without any delay fled ouer to the rebelles and came to Amasis. Apries increasing his fury, put in armour all such as of forrayne countries were

Amasis rose
against Apries.

Hyelinges in his hoste (which hee had of Ionia and Caria, aboute thirty thousande men) and marched agaynst the Egyptians. Hee had in the City Saïs a very great & gorgeous Pallace. The armyes therfore of bothe parties, incamped agaynst other at the City Memphis, there to abide the lot and event of the battayle.

The trades of
lyuing in A-
gypt.

Nowe the people of Egypt are diuersly addicted, amongst whom are to bee marked seuen sundry Trades and kindes of lyuing: which are these: Priests, Souldiers, Grasiers, Neate-herdes, Salesmen, Interpreters, Maryners: so many kindes bee there of this people, taken of the Trade or crafte which euery one followeth. Likewise, the souldiers are called Calasiries and Hermotybies dwelling in certayne regions. For the whole countreye of Egypte is distinguished into certaine territories. The coastes of the Hermotybies are these, Busiris, Saïs, Chemmis, Papremis, and the halfe parte of the Iland Prosopis, otherwise called Natho. In these quarters are inhabiting of the souldiers Hermotybies 160. thousande, none of the which geue them selues to manuary artes or any trade of gayne, but wholly practise the science of armes. Moreover, to the Calasyrians are assigned these regions: Thebana, Bubastiana, Aphchitana, Tanitana, Mendesia, Sebenitana, Athribitana, Pharbæthitana, Thmuitana, Thnuphitana, Anysia, Myecphoritana, which tribe possesseth an Iland lying against the City Bubastis. The tribes of the Calasyrians, when they are mustered to the most, peeke to the warre two hundred and fiftie thousand men, which are neuer trained by in any thing but in feates of Chivalry, the Sonne learning of his father.

Craftsmen of
all others least
set by, and
souldiers
most.

Which custome, whether the Greekes tooke from the Egyptians, or borrowed it from els where, I can not certainly say, seeing that in Scythia, Persia, and Lydia, and welnigh all the countreyes of the Barbarians, the basest sorte of Citizens are such as exercise handicraftes, and their childezen of leaste account: and they best regarded which are leaste conuersant in the same, especially such as are employed in the fildoe.

The same maner also doe the Grecians obserue, and chiefly by the

by the Lacedæmonyans, and euen amonge the Corinthyans, craftsmen and such others are debased to the lowest degre.

The honoure
of souldiers in
Egypt.

To these gentlemen souldiers, this chiefe honour is assigned aboute all sortes of men, sauing those onely that are builed in the seruice of the Saintes, that to euery one of them is allotted twelue portions of singuler good grounde, exempt & free from all kinde of Tribute and Pension, and seuerall to their owne vse and behoofe. Each plot of grounde contayning euery way an hundred cubits by the Egyptian measure. A cubit amongst the Egyptians is equall to that which they vse in Samos.

The Kynges
Garde.

A thousand of each company, aswell of the Calysirians as Hermatybians, did yearely geue attendaunce, to garde and defend the Kinges body. To whom, besides the profite & reuenues of their land, were certayne Farme-places geuen, to each man one. Moreover, for their lyverye five pound of costed bread, two pounde of Beeffe, and a gallon of wyne, which were duely serued to them euery day. When as therfore Apries on the one side with his stipendaries, and on the other side Amasis with an huge army of the Egyptians were come into the City Memphis, they closed battaile: where the hyred souldiers of Apries acquired them selues very valiauntly, till at the length (being fewer in number) they were put to flight. Apries was persuaded that neither god nor the diuell coulde haue ioynted his nose of the Emperre, hee seemed so surely to haue strengthened it to him selfe. Neuerthelesse, in this fight hee was foyled, taken a liue, and caried to his owne courte in Saïs: where Amasis kept him moze like a Prince then a prysoner, for the time that hee lyued. At length the Egyptians murmuring againste him, that hee did not well to reserue a liue a mortall enemy both to himselfe and the whole country, he deliuered by Apries into their handes. Whom they immediatly toke & strangled, & buried him in the sepulcher of his father in the temple of Minerua, nere vnto a certayne Diatoy, at the lefte hand as you enter in. Being the vse with the people of Saïs to burie all such, as out of their tribe haue attayned to the kingdome, within the temple.

The death of
Apries.

D. lili.

For

For the tombe of Amasis is placed vppon the other side of the Orazoy, contrary to the Sepulcher of Apries and his Progenitours. Likewise, in one place of this Temple is a fayre Chamber builde of stone, beautified with sundry Pillers ingrauen like vnto Palme-trees, being otherwyle very sumptuously and royally garnished. In the midst of the Chamber are two mayne Posts, betwene the which standeth a Colonne. There is also a tombe in the same, the name whereof I may not descry without breache of Religion.

At Saïs in the Temple of Minerua, beneath the Church and neere vnto the walle of Minerua, in a base Chappell, are standinge certayne greate brooches of stone, whereto is adioynge a lowe place in manner of a Dungeon, couered ouer wyth a stone curiously wroughte, the Vaute it selfe being on euery side carued with most exquisite arte, in bignesse matchinge with that in Delos, which is called Trochoides. Herein euery one counterfayteth the shadowes of his owne affections and phantasies in the nyghte season, which the Egyptians call Mysteries: touchinge which, god forbid, I should aduenture to discouer so much as they vouchsafed to tell mee. In lyke manner of the Decrees of Ceres, which the Grecians terme θεσμοφύγια, that is to say, the publishinge of Lawes and Dynances: of these matters I dare not bee very francke in speakinge, no further then religion wyll permit. This is certayne, that the Daughters of Danaus were the firste that brought this custome oute of Egypte, and made it knowne to the women of Pelasgos. But afterwarde mistyked of the Dores, it was utterly abolished and leste off in all the Countrey of Peloponnesus, sauinge of certayne Arcadians, whom the people of Peloponnesus lycensed to contynue in the Countrey, by whome the same order was retayned.

Apries being dead Amasis raygned in his steepe being of the Tribe of Saïs, and trayned by in a City named Suph. In the first entraunce of his raygne the Egyptians set lyght by him, and had him in greate contempte, being spronge of no noble house,

Amasis Kinge
of the Egyptians.

ble house, but arysinge of the common troupe of the popular sorte. Whose goodwill Amasis soughte to reconcile rather by pollicy then seuerity. Being therefore infinitely riche, he had amongst other his treasure, a Basen of cleane Golde where, in both him selfe and his Guestes were wont to washe their feete. This Basen hee caused to bee beaten into the forme & Image of a god, and set it by in a fit place of the City. The Egyptians repayinge to the place, bowed themselves in great reuerence vnto the Image: which Amasis hauing learned by his friendes, assemblinge the people, tolde them that of the same Basen wherein him selfe, and many other of the Egyptians had bene wonte to vomite, pisse, washe their feete, and all such base exercises, was framed the god that they so greatly honoured: saying, that his owne present estate was not much vnlyke vnto that Basen: for albeit, before time he had bene one of the basest degree of the people, yet now being their Kinge hee ought of ryghte to bee had in honour. Whereby the Egyptians were so allured that they thought it meete afterwards to obeye their Prince. Who afterwards obserued this Custome in dealinge with the affayres of the realme: from the morninge, vntill the places of assembly and common meeting were filled, hee sat vppon all matters, that were brought before him: spending the rest of the day amongst his companyons in swilling, drinking, & such broade and vnseemely iesting, as if hee had bene some common rybauld or Tyce of a playe. Whereat his friendes aggriuinge, rebuked him in these or such like termes. Most worthy Prince, it is a great blemish to your name to liue so wickedly, moze meete it were for you to sit in a Throne of maiesty and decide the causes of your subiects, whereby the Egyptians might knowe themselves to bee gouerned by a worthy Prince, and your fame bee increased throughtout all the lande. To whom hee answered, They that owe the Bowe knowe best when to bend it: which being alway bent becommeth so weake, that it is altogether vnfit for those that shoulde vse it: even so it fareth with those that ryeing themselves with continuall paynes,

A deuise
vrought by
Amasis to purchase the
goodwill of
his subiects.

His custome
in administering the
kingdome.

A. b.

geuing

His nature.

geuing no intermission to their cares, they are sodenly bereaued either of their right minde, or their perfit members.

This king, whiles hee lyued without honour, was geuen to bibbing and scoffing without measure, neuer greatly minding his affayres: and as ofte as hee wanted to serue his turne, and to peeble supply to his pleasures, he sought mayntenance by filching and stealing, whereof if happily hee were at any time attatched, his maner was to stand stoutly in deniall of the thing and defiance of þ person: for which cause, being many times brought to the Oracles and places of southsaying: hee was sometime conuicted by them, and at other times acquitted. Wherefore, hauing attayned to the kingdome, which of the gods soeuer had acquitted him of theft, he had no regard to their temples, did no honour to them, gaue no gyftes, offered no sacrifice, esteeming them unworthy of any reuerence, hauing geuen out a false veredite. And such as had pronounced him guilty, to these as to the most true gods, whose Oracles were agreeable to iustice, hee perfourmed the greatest honour hee coulde deuise. Besides, in the City of Saïs hee made a porche to the temp'e of Minerva, a worke of great admiration, and farre passing the rest, both in height and bignesse, so great is the quantity of the stones that were employed in the building. Hee erected besides in the same place, diuerse Images of a wonderfull size, & the pictures of many noysome and pestilent Serpents. Hee layde there also many huge stones, to the repaying of the temple, parte of the which were digged out of the stone quarryes by Memphis: other of great quantity brought from the city of Elephantina, which is distant from Saïs 20. dayes sayling. Moreover, that which is not the least wonder, but in my minde to bee reckoned amongst the chiefest: hee brought from Elephantina an house framed of one stone: in the cartage whereof 2000. choyse men of the Pariners of Egypt consumed thre yeares. The rouse hereof on the outside is 21. cubits longe, 14. cubits broad, & eight cubites highe: being on the inside 22. cubites in length, and in height 5. This house is set at the entring into the temple: geuing this reason why it was not brought into the church, for that the chiefe Pariner

A house of one stone.

riuer, when he had gotten it to that place, as wearie wth his dayes worke, tooke respite and breathed him selfe, whereat the King being very much moued, bad him leaue of work, not permitting him to labour any longer. Some say that one of those, which were buised in heauing of the stone with leauers, to haue bene brylled to death by it, and that this was the cause why it stood without the Pallace. By the same King were erected sundry temples, built by arte very exquisitely and cunningly, whereof one hee made sacred to Vulcane: before which lyeth a great Image with the face bpwarde, in length seuenty five feete, being spread along vpon a pauement of stone: in the selfe same place on eache side this Image, stand two carued monuments of stone, twenty foote in quantity. Like vnto this is another stone in Saïs, lying in the selfe same maner. In like sorte the great temple in Memphis, so gorgeous and beautiful to the sight of all that behold it, was the handiwork also of þ same King Amasis. In the time of this Kinges gouernement Egypt flourished in all wealth, being greatly increased, as well by the ryches which the ryuer peeledeth, as in other reuenues which the people receyue by the countrey, which at the same time was so populous that there were then inhabited 20000 cities. Likewise, by this Kinge it was enacted, that euery one should yearly render accounte to the cheife president of the countrey, howe, and by what maner of trade hee gayned his lyuinge: being alwayes prouyding that such as refused to doe it at all, or beeinge called to a reckoninge, coulde shewe no lawefull meanes, howe they spent their tymes; should for the the same cause bee adiudged to dye.

A statute for arrearages.

Which lawe Solon borowing of the Egyptians, did publish in Athens, and is by them, for the profite thereof, most religiously obserued. Amasis vpon good affection hee bare to the Grecians, besides other benefittes franckly bestowed on them, made it lawefull, for all such as traauyled into Egypte, to inhabyte the City Naucrates. And such as would not abyde in that place, hauinge more mynde to seafaring for the vse of Marchaundize, to those hee gaue libertye to plant

Herodotus his second Booke

Plant au'ters and builde churches. So that the greatest and most famous Temple in all the land is called the Grecian temple. The Cities of the Greekes by whose charge and expence this temple was built in Egypte, were these: of the countrey of Ionia, Chius, Teus, Phocœa, Clazomene: amongst the Dorians foure Cities: Rhodus, Cnydus, Halicarnassus, Phaselus: one City of the people of Æolia, namely, Mitylene. To these Cities of Greece is the Temple belonging, by whom also are founde and mayntayned certayne Priests to serue in the same. There are other towne besides in Greece that haue some righte to the Temple, as hauing contributed some thinge to the vse of the same.

Howbeit the Temple of Iupiter, the people of Ægina built of their owne proper cost. No City toke parte with Samos in setting by the Pallace of Iuno: the Milesians alone tooke vpon them to erect the Temple of Apollo. Besides these there are no other monuments built by the Grecians which remayne extant in Egypt. And if by fortune any of the Greekes passe into Nylus by any other way then that which serueth to lande from Greece, hee is fayne to sweare that hee was constrained agaynst his will, byndinge him selfe by oath that in the same Shippe hee wyl speede him selfe into Canobicus, another Chamell of the Ryuer so called: and if by contraye wyndes hee bee hindered from arryuinge there: hee muste hye carpage by water, and so ferry the nexte way to Naucrates. In such sorte were the Grecians tyed to that City, beinge by reason of their trafique thither, had in principall honour. Nowe whereas the Pallace of Amphiction whiche is nowe at Delphos, beinge straungely pearyshed by fyre, was gone in hande with a freshe, vpon price of three hundred tallentes: the people of Delphos which were leaued at the fourth parte of the charges, straying aboute all countreyes, gathered very much, being chiefly assisted by the Egyptians.

Amasis the Kinge, bestowinge on them a thousande tallentes of Alume, and the Grecians that were abyding in Egypte twenty pound. Moreover, with the Cyrenæans Wyntice Amasis

entituled Euterpe.

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Amasis entred friendship, and strooke a league of fellowship with the same, insomuch, that he thought meete to enter alliance with them, taking a wife of that countrey, eyther for affection he bare to the women of Greece, or in respecte of his loue to the Cyrenæans. His wife, as some say, was the daughter of Battus sonne of Arcesilaus, as others repute, of Critobulus a man of chiefe credite and regarde amongst those with whome he dwelt. His Ladies name was Ladyce, a woman of surpassing beautie, with whome, the King beeing in bed, was so strangely benumbed, and daunted in courage, as if he had bene an Eunuch, not able to execute any dutie of a man, wher at the King himselfe beeing greatly agast, feeling himselfe frolicke in the company of other women, and so faine to his Lady Ladyce, on a time began to taunt her in these tearmes. Can it be thou filthy and detestable hagge, that by any meanes I should refrayne from doing thee to the most miserable death that can be deuised, which hast thus inchaunted and bewitched my body? In faith minion, I will conuere this diuell of yours, and assure thy selfe, if thy lucke be not the better, thou shalt not liue two dayes to an ende. The poore Lady standing stiffely in her owne defence, and nothing preuayling to appease his fury, bowed within her selfe to the goddesse Venus, that in case it might please her to inable Amasis to performe the duties of an husuand, and accompany with her the same night, she would dedicate an image vnto her, at Cyrenæ. Her prayers being heard, Amasis became so frolicke, that before the morning they arose the best contented folkes on the earth, euer after that finding hymselfe so apt to enjoy the delights of his Lady, that he tooke greatest pleasure in her company, and loued her most entirely of all other. Ladyce remembryng her bowe she had made to Venus, thought good to performe it, and framing a most beautifull and curious image, she sente it to the city Cyrenæ, which stood vnder the shadowe of a tree, being placed by the citizens without the towne. The same Ladyce, Cambyses King of Persia vanquishing Egypt vnderstanding what she was, sent her without any manner shame, or violence into her owne countrey. By this King Amasis were many

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many giftes distributed of singulare price and value. To Cyrenæ he sent the image of Minerua, garnished all ouer wth gilt, and his owne personage most curiously shadowed by a Paynter. Likewise to the city Lindus he gaue two images of the goddesse Minerua wrought in stone, with a linnen stomacher most excellently imbroidered by arte. Moreover, to the goddesse Iuno in Samus, two pictures expressing her diuine beautie, of most exquisite workmanship. Which bountie he exercised towards the Samians for the great friendship he bare to their King Polycrates the sonne of Aeaces. But to the city Lyndus, why he should shewe hymselfe so franke and liberall, no other reason serued, sauing that the same wente that the great temple of Minerua in Lindus was buildd by þ daughter of Danaus after they were knowne, and had escaped the daungers intended against them by the sonnes of Egyptus.

These and many other excellent giftes were dispersed and giuen abroade by King Amasis. By whome also the city Cyprus which was deemed of all men inuincible, and had neuer before beene vanquished by any, was conquered, taken, and brought vnder tribute.

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F I N I S.